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THE
ECCLESIASTICAL REVIEW

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THE BIBLE: THE POPULAR PRAYER BOOK OF THE PRE-REFORMATION LAITY.

IN the controversies between Catholics and Protestants about the Rule of Faith, now going on for four centuries, the use of the Bible as a source of our belief has been emphasized to such an extent that other aspects have been somewhat obscured. The defenders of the Church have demonstrated in a long line of controversial works that her teachings are not in the least opposed to the doctrines taught in the Bible and that there is perfect harmony between the Bible and the Church, both being the work of God to save souls by spreading His Word among the nations. The Bible, however, is valuable not only for the theologian, but also for the historian, the archeologist, the philosopher, the philologist, the ethnologist, and the litterateur. Moreover, the Bible enlightens our faith, quickens our religious life, and leads us on the way to Christian perfection—the Bible is, in a word, "the great text book" of Christian morality and religious education.

There is, however, still another aspect which is not emphasized enough in our day, viz., the Bible is not only a "Law of Creed" or book containing the saving messages of faith, but also a "Law of Prayer", a book embodying the most perfect and the most efficacious formulas of prayer. St. Paul points out the devotional character of the Old Testament saying (Rom. 15:4): "Whatsoever things were written aforetime, were written for our learning, that we through patience and the consolation of the Scriptures may have hope" to be saved in heaven. And the early Fathers of the Church witness to the truth that all Scripture, both the Old and New Testaments,

is a source of edification and an inexhaustible fountain of living water, ever springing up unto eternal life. The Apostles themselves had taught the Christians to use the Bible as their prayer book. In spite of the ever-increasing literature about the Bible, it is true, as Ernest v. Dobschuetz wrote in 1918,[1] that "no one as yet has made a comprehensive investigation of the influence which the Bible has exerted upon the Christian Church and the life of the Christian people as a whole". Regarding the special subject of the use of the Bible as a prayer book we must likewise state that a comprehensive treatment of the matter is a consummation devoutly to be wished. All that was ever written by Catholics anent the devotional use of the Bible by the laity is limited to occasional remarks in books and in encyclopedias. The author of this essay will confine himself to pre-Reformation times and hopes to prove conclusively that at no other time was the Bible used so widely as a prayer book by the laity as on the eve of the Reformation.

I. The Psalter as the Prayer Book of the Laity.

The method of using the Holy Scripture in Divine service, as it had been developed in the synagogue, was taken over into the primitive Christian Church and was enriched with variations and additions. The Bible was not only an authoritative standard of faith, but also the book from which the Church drew instruction and exhortation. It was a book to be used in Divine service. The Acts of the Apostles (20:7) and the Epistles of St. Paul (I Cor., 16:26; I Tim., 4:13; Ephes., 5:19; Col., 3:16) show us plainly how the first Christians assembled for the duty of prayer. About the year 65 A. D., the date when the First Epistle to Timothy was written, the Apostles had set apart, in addition to the liturgy and the Mass, at least one hour for prayer, and probably even two—Lauds in the morning and Vespers in the evening. Certain psalms, the reading of portions of Scripture, along with certain chants and prayers formed the basis of these devotional practices.[2] These prayers continued to remain the essential

[1] *Encyclopedia of Religion and Ethics*, by J. Hastings, vol. II, N. Y. 1918, pp. 579 ff.

[2] Baudot, *Roman Breviary*, pp. 6-7.

parts of public or liturgical prayer throughout all succeeding centuries. Scripture readings enter so largely into the make-up of our Missal and Breviary that the Bible forms, as it were, the woof of the fabric. More or less extensive portions of all the books of the Bible are read in the course of the liturgical year.

During the first four centuries the lay people and clergy assisted at the recitation of the Breviary in church. However, the Christian laity of the fifth century, while increasing in numbers, did not increase in fervor, and hence neglected to take part in chanting the Divine Office, so that the burden of performing that "Work of God" was laid upon the monks and ecclesiastics. Nevertheless, the recitation of the canonical hours, in church as well as at home, remained popular with the laity throughout the Middle Ages. The Latin Sunday Vespers and occasionally the singing of the Complin is to-day the only vestige of an ancient custom reminding us of past centuries when lay people joined with the clergy in chanting in church the liturgical prayers of the canonical hours on Sundays as well as on weekdays, and that during the day as well as during the night, being present sometimes even at midnight.

As with the Jews, so also among the Christians, the principal element of public prayer has always been the recitation or chanting of psalms. Even to-day the psalms still form the framework of the public prayer of the Church. The Book of Psalms, then, always has been and is still the official prayer book of the Liturgy. The Breviary is so arranged for the past fourteen hundred years that the entire Psalter is to be recited once at least in the course of each week.[3]

The Book of Psalms, accordingly, was the first Catholic prayer book of the clergy as well as the laity. It is still the official prayer book of the clergy, having been used as such uninterruptedly from the time of the Apostles down to this very day. Certainly, as long as the lay people took part in the public services, chanting the psalms in unison with the clergy in church, the Psalter was also the official prayer book of the lay people; it was their service book in public worship.

[3] Cf. Cabrol, *Liturgical Prayer*, p. 12.

However, the Bible was also used as a book of private devotion from the earliest time. One of its divers ends was to be a devotional book for every Christian. The passage: "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice" (2. Tim., 3:16), applies not only to the public, but also to the private use of the Bible. We may presume that in the early period many Christians were limited to the public reading of the Bible in church, as they possessed no copies of their own. Yet the number of Bibles to be found in private homes in the first three centuries is often underestimated. And all these copies served devotional purposes. The few family prayers preserved in the *Didascalia* of the Apostles and the *Constitutiones Apostolicae* (VII, 49) are compositions drawing largely from the Bible. However, the real and practically exclusive prayer book of the laity in their private devotions was the Psalter. "Christian maidens" writes Tatian,[4] "sit at the distaff and sing about the Divine revelation." "Husband and wife entertain each other with psalms and hymns", we are told by Tertullian.[5] The later Fathers of the Church likewise attest to the use of the Psalter as the prayer book of the laity in the home circle.[6]

Apparently the Christian laity of the first century found that the psalms sufficed on the whole for their needs of private as well as public devotion; at least, we do not know of any other prayer book for the laity besides the Psalter. The Catholic laity of the early Middle Ages continued the same practice, so that *the Book of Psalms remained the one and, with few exceptions, the only prayer book used by the laity for private and public devotion from the time of the Apostles down to the middle of the thirteenth century.*

During the centuries of the Migration of Nations (5th to 8th century) the light of learning was kept burning only in monasteries and the illiterate lay people had no need of prayer books. However, toward the close of the eighth century culture began to spread among the nobility. The boys and girls of noble birth were educated in monasteries, where they learned Latin and took part in chanting the Divine Office. In

[4] *Orat.* 33.

[5] *Ad uxor.*, II, 8.

[6] Cyprian, *Letter to Donat.*; Eusebius of Caesarea, *In Psalm. 65:2 et 7; Constit. Apostol.*, VIII, cap. 34.

later life they settled on their large estates, where they built churches in which they chanted the psalms together with their chaplain. Accordingly, the chronicles and records make mention of Psalters and other liturgical books used at these churches. The monks and ecclesiastics made use of small-sized books written in a kind of shorthand (Tironian notes), many of which, dating from the ninth and tenth centuries, are preserved in modern libraries. The lay people, however, naturally demanded psalters written in full without such irritating contractions and abbreviations.

Girls received as a rule a better education than boys during the early Middle Ages; therefore the Psalter was to a greater extent the prayer book of women than of men. As a matter of fact, *the Book of the Psalms remained for five centuries (800-1300) prëeminently the prayer book of the women of the world.* The Psalter was the inseparable companion of women, and was suspended from a strap of leather hanging from the belt, or inclosed in a bag or small basket. Even poorer women were the proud possessors of Psalters. The famous monk, Marianus Scotus of Ratisbon (d. 1088), copied many Psalters which he gave to poor widows as presents. Many a woman did not possess another book besides her Psalter. However, after the middle of the thirteenth century a Psalter became in every family, at least in Germany, a regular heirloom which was "handed down from mother to child, through long generations". The famous German law book, called "Saxon Mirror" and compiled about the year 1230, decrees (Book I, art. 24): "The daughter shall inherit from her mother: yarn, bedding, linen, cushions, table-cloths, gold jewels, prayer beads, *Psalters and all books which belong to the Divine service and which are generally read by women*".[7] Furthermore everywhere throughout Europe the Psalter was invariably the Christmas gift for boys and girls of wealthy families.

All these Psalters were in Latin, because during the early centuries both clergy and laity, men and women, boys and girls, prayed without fail in Latin. And they all prayed in Latin *intelligently,* since the Latin Psalter had been their first reading book or primer. Every common or grade school was a grammar or Latin school.

[7] Hoffmann, *Die hl. Schrift in der Vergangenheit,* Kempten 1902, pp. 61 ff.

At the time of Christ the study of the Bible was the chief occupation in the Jewish schools, and, as Wellhausen says, "Die Bibel war die Fibel" (the Bible was the primer). St. Paul's disciple, Timothy, knew the Holy Scriptures (Old Testament) "from his infancy" (2. Tim., 3:15). This practice of the Jewish synagogue continued in the ancient Church and in the Middle Ages. The education of children began at a very early age, sometimes at five or six years. The first task consisted in learning by heart the Psalter and certain other portions of the Latin Bible. Before learning to read and write, the children had to commit to memory psalms and canticles from the Bible. This was done by oral instruction: the teacher reciting the part to be memorized, and the pupils repeating the text till they had committed it to memory. In many cases, however, the children had received this preparatory instruction previous to their entrance into the monastic schools. Nuns were chosen as a rule to impart to boys and girls this preliminary knowledge of the Psalter which was destined to become in many cases the solid basis for that marvelous familiarity with the inspired psalms of King David which is extolled by the biographers of numerous leading men of the early Middle Ages—a familiarity which often implied the memory of the whole Psalter. When the pupil, through memorizing psalms, had been properly prepared to learn reading and writing, the Psalter again was used as a first-reader or primer. The first words spelled were sacred words of the Psalmist, and the first words written in an uncouth hand were again words from the inspired psalms. "The first reader of a seventh-century school boy", writes G. Metlake[8] "was not a picture-book about cat and dog and bird, but the Psalter or Book of Psalms. The one hundred and fifty glorious songs of David had to be learned by heart (at least in part). Bible stories replaced the nursery tale, and the Psalms supplanted the pagan nursery rhyme. Such had been the practice of the Church since the days of Basil (d. 379), Chrysostom (d. 407), and Jerome (d. 420)," and *such remained the practice of the Church throughout almost twelve centuries up to the eve of the Reformation.*[9]

[8] ECCL. REV., 1913, XLIX, 536.

[9] Cf. Hoffmann, *op. cit.*, p. 42.

Even those boys who very early abandoned their books for the more congenial exercises of the tilt, seldom did so till they had run through their Psalter: "decurso psalterio" is a common expression used in speaking of a youth who had left school with the least possible smattering of an education. As for those who stayed a more reasonable time at school, they acquired, besides their profane learning, a familiarity with the Church office and with the words of Holy Writ that is certainly not possessed by all scholars of the present day.[10] Since memorizing the psalms in Latin was the favorite study in the grammar schools, no children could graduate from those schools before they knew the Psalter by heart. The boys and girls who never had the opportunity to acquire the art of reading and writing were, nevertheless, not wholly uninstructed. Oral instruction in those days, when school books were rare, imparted to those children an amount of knowledge which would be surprising even in our times. Caedmon, whom Bede calls *illiteratus,* that is unable to read, had learned sacred history by oral instruction and was so familiar with it that he was able to sing of the creation, the deluge, the journeys of the Israelites and the last judgment.[11] The historians of the times relate numerous incidents of extraordinary proficiency of boys and girls in committing the Psalter to heart. The boy Lananus, pupil of St. Cassian, learned his Psalter in fifteen days.[12] Stories like this do not seem incredible when we consider that learning by rote was used more generally and to greater advantage than among us, and that a boy's Psalter contained only a certain number of selected psalms.

Memorizing of the Psalter was demanded of children not only for educational purposes, but also for practical use at home and in church. The Divine Office of the Church was not exclusively recited by priests and monks during the Middle Ages; the faithful likewise assisted during the day and even at the night hours. Rich and poor, men and women, took part in that sublime prayer. Also the children were instructed to be able to join in the recitation of the Church's Office. We read of children assisting at all the Canonical Hours of the

[10] Drane, *Christian Schools and Scholars,* 2d ed., 1881, p. 178.
[11] Drane, *op. cit.,* pp. 84-5.
[12] Ibid., p. 44.

monastery during their residence at school.[13] St. Edmund Rich (d. 1240) assisted with his mother at the night office and learned the Psalter from her lips.[14] The Grand Master of the Teutonic Order, Luther of Brunswick (14th cent.) ordained that on all feastdays twenty-six of the scholars at Koenigsberg should assist at the Divine Office.[15]

The social position of women during the Middle Ages did not demand of them literary attainments as imperatively as is the case to-day. Nevertheless, a modicum of education was found among all classes of women pretty generally and was acquired not from motives of worldly gain, as may be the case too often nowadays, but as the result of a longing for spiritual wisdom. The main reason, and in numerous cases the only reason, why girls learnel to read was to be able to pray from the Psalter. Many a nobleman sent his daughters to the convent school till they had learned to read and understand their prayer book, the Psalter. Accordingly, a great number of women and young ladies of the world had no other erudition besides that of knowing how to read their Psalter intelligently, so that they became familiar in general with the content of the psalms and came to know great portions, if not the entire "Book of Psalms", by heart. It was the great ambition of every girl to acquire at least these literary attainments, when she was denied a higher education. And many a "scholar" who had not enough talents to teach the higher branches made his living by keeping a girls' school and devoting all his time to instructing girls in the proper understanding of their Psalter. Such, together with monks and nuns, formed the great class of professional Bible teachers.[16]

Certainly we find in every century a large class of girls who learned more than merely to read the Psalter. Amalarius of Metz in 820 required that young girls should learn the Psalter, the Book of Job. the Book of Proverbs, the four Gospels, and the Acts of the Apostles.[17] Some of these girls in later life became, like the famous Countess Mathilde of Tus-

[13] Ibid., pp. 185-6.
[14] Ibid., p. 479.
[15] Digby, *Mores Catholici*, I, p. 629.
[16] Cf. Hoffmann, *op. cit.*, p. 62.
[17] Drane, *op. cit.*, p. 193.

cany, "more learned than many bishops", as her chaplain, Donizzo, writes.[18]

The psalters written for and used by common people were, as a matter of course, very plain and with scarcely any artistic decorations. They were worn out by constant use and have perished with but rare exceptions. However, precious and superbly illuminated psalters have been happily preserved to us in some few copies, partly because of their priceless ornamentation or binding and partly because of their association with illustrious owners and users. The earliest of these prayer books still extant are the psalter of Emperor Lothair (d. 855), written about the year 845; the psalter of Emperor Charles the Bald (d. 877), now preserved in the National Library at Paris; and two very fine psalters in the library of the Benedictine Abbey of St. Gall in Switzerland—one of them written by monk Folchard in that monastery before the year 872, and the other written somewhat later at the same place and probably with the assistance of the famous calligrapher, Sindram. The last-mentioned copy is known as "Psalterium aureum", either because it was written entirely with gold or because it was bound in gold. Its dimensions are 14½ x 10 $^{9}/_{10}$ inches. It contains, besides numerous exquisite initial letters executed in gold, nine full-page and seven smaller pictures representing scenes of David's life in illustration of the text of the psalms. King Ethelstan's (d. 940) psalter was likewise written in the ninth century; it is now in the British Museum, London. Originally it seems to have been intended as a prayer book for private devotion. The famous "Utrecht Psalter", so called from its present location at the library of Utrecht, was written and illustrated at Hautvilliers, France, between the years 800 and 833. The superb pictures illustrate by representations of many persons and groups of people the meaning of the psalms in such a graphic manner that even illiterates or such as could not understand Latin could easily grasp the meaning of the text. In the library of Placencia, Spain, may be seen the psalter of the Empress Engelberga, wife of Louis II, written with her own hand in the year 847.[19]

[18] Ibid., p. 328.

[19] Digby, *Mores Catholici*, I, p. 611.

Psalter-books dating from the tenth century and once used by lay people are now preserved at Stuttgart, Amiens, and Boulogne. Others dating from the eleventh century are now found at Paris,[20] London,[21] and Kassel, Germany. This last one was written for Emperor Henry by his chaplain Marcus in the year 1020. Psalters dating from the twelfth century are preserved at Cambridge, England (Trinity College), Rome (Vatican Library), Berlin, and Hildesheim. The thirteenth century is represented by psalters now found at Paris[22] two psalters used by St. Elizabeth of Thuringia, but written toward the close of the twelfth century, one of which is preserved at Stuttgart and the other at Cividale, Italy; psalters preserved at Berlin, Wolfenbuettel, Hamburg, and Cologne; the psalter of Guy de Dampierre at Brussels; and five psalters which had once belonged to St. Louis, King of France. The oldest of these five psalters is one of the finest manuscripts of the Middle Ages. It was written and illustrated at the beginning of the thirteenth century for Queen Ingeburg of France, and came into the possession of King Louis by heritage. The second of King Louis's psalters, now in Paris (Arsenal Library), belonged to his mother, Blanche of Castile. The third, now preserved at Leyden, Holland, was used as a primer by King Louis in his boyhood. The fourth of these psalters is preserved at Paris,[23] and the last, at London. These are some of the notable illustrated psalters among those still preserved in European libraries.

With the beginning of the thirteenth century the psalter gradually ceased to be the only prayer book of the laity. Up to that time, praying from a book was equivalent to praying the psalms in Latin. However, during the thirteenth century a new type of prayer book was introduced and it became in the course of time the most popular book for private devotion, displacing the psalter to a great extent, though not entirely. Nevertheless, *the psalter was still used as a favorite prayer book by many lay people during the three centuries from 1220 to 1520* and even during the first two centuries after the Reformation.

[20] Bibl. nat. lat., n. 8824.
[21] Harley, n. 603.
[22] Bibl. nat. lat., n. 8846 and n. 1077, and Arsenal, n. 280.
[23] Bibl. nat. lat., n. 10525.

A notable characteristic of this later period of the Middle Ages is the ever-increasing substitution of the vernacular psalter for the Latin "Book of Psalms". Education was spreading more extensively during the later Middle Ages, but the knowledge of Latin did not keep pace. Many a lay person found it more or less difficult to grapple with Latin psalters. For their use and at their request the psalter was translated into the vernacular. Hence the early translations of the psalter into the different European languages were not made for scientific purposes, but to provide lay people with appropriate prayer books. Evidence of such early versions for private devotion are not wanting in the history of literature. French versions of the psalms appeared as early as the seventh century. German versions can likewise be traced back to the seventh and eighth centuries. Ancient Gaelic versions of the psalms are found as early as the seventh century. Pope Adrian II (d. 872) translated the psalter partly into Italian in the ninth century. Later, the eastern and northern nations received translations of the psalter in their vernacular from the first missionaries, as the Magyars in the eleventh century and the Danes and Swedes likewise in the eleventh century. But statistics of all the vernacular manuscript psalters now preserved in European libraries are still wanting for all countries except Germany. The number of German psalters written and used previously to the year 1500, and copies of which are still extant, falls but little short of one hundred. A calculation based upon the later rate of loss in printed books (94 per cent) proves that *no less than 1600 German handwritten psalters had been in use from 1000 to 1500 A. D.* Considering the unusally long life of those books and the comparatively small population of Germany this figure is not so insignificant. Yet there is little doubt that the total of German psalters used during the last five centuries of the Middle Ages was considerably larger; for, besides destruction by fire and wear and tear, fashion in many cases had dictated that less beautiful copies were thrown away. Finally, however, the steadily increasing demand for German psalters was adequately met by the productions of the printer's art.

Priests and those in the lower ranks of the clergy were bound since the beginning of the sixth century to recite the Breviary

in the church and, when prevented from assisting at the solemn celebration in the church, were bound to recite it in private. In the thirteenth century the custom originated to make the recitation of psalms likewise obligatory upon certain classes of lay people. The Fourth Lateran Council imposed in 1215 annual confession upon all the faithful who had arrived at the age of discretion. In compliance with this precept of the Church, people received the Sacrament of Penance oftener. In case penitents could read the psalter, the penance imposed by the priest was generally the recitation of certain psalms. Accordingly, thousands of Catholic lay people were obliged by their confessors, both before and after the Reformation, to pray from their psalter some portion of the psalms.

In 1221 St. Francis of Assisi prescribed in the Rule of the Third Order that those members who could read were obliged to say the Breviary every day, either in church or at home; furthermore, to pray fifty psalms for the repose of every member who dies; and finally, to pray the whole psalter once a year for the living and deceased members of the Order. *These rules remained in force for 622 years, from 1221 till 1883*, and in compliance with these regulations thousands of lay Tertiaries read their Psalter year after year during more than six centuries.

The great number of confraternities and congregations of lay people, founded between the thirteenth and sixteenth centuries, invariably obliged by statute the members who were enrolled to pray the Psalter, or at least portions of it—mostly the Penitential Psalms. There were books expressly composed for pilgrims, containing psalms, hymns, and litanies suitable to their holy journey. Companies of pilgrims traveling together recited the psalms and chanted litanies on the way. When St. Gerard, Bishop of Toul, made a pilgrimage to Rome, he set out with twelve companions who continually chanted psalms with him. They seemed to make the whole road to Rome a church, remarks his biographer.[24] The incessant stream of holy pilgrims made all the roads and paths of Europe one great church, where the inspired psalms of King David never ceased to be chanted.

[24] Digby, *op. cit.*, I, p. 474.

In the ancient monastic charters we find many foundations by pious nobles, both men and women, who stipulated that certain psalms should be recited publicly at particular hours for their intentions. In a similar way, the distribution of alms in the churches was preceded by recitation of psalms in which all the beneficiaries were obliged to take part.

In many dioceses during the Middle Ages the great bells were tolled at 3 o'clock on Friday, whereupon Psalm 21: "Deus, Deus meus, respice in me" or the prayer: "Respice in me, Deus", or some other supplication was repeated by every tongue, with indulgences attached to this devotion.

The custom of watching by the dead, or the wake, is a very ancient Christian observance which was kept with the chanting of psalms. During the first nine or ten centuries, the wake consisted uniformly in the chanting of the whole Psalter for some time while the corpse was kept at the home. By appointing relays of chanters to succeed one another, provision was made quite frequently that the corpse was never left without prayer. This practice of passing the night in prayer beside the corpse led, during the eleventh and twelfth centuries, to the development of the Office for the Dead, where portions taken from other books of the Bible alternate with the psalms. Nevertheless, the original custom of chanting or praying the psalter was retained most widely throughout the Middle Ages, yet with this difference that boys were the chosen chanters during the latter part of the Middle Ages. We quote only one instance. Margaret, Countess Palatine and wife of Elector Philip of the Palatinate, stipulated in her will (1488 A. D.) that her corpse should be laid out in the chapel of the castle and a number of boys should read the Psalter without any interruption till burial should take place.[25] In this way many a poor scholar earned some money. It was likewise an ancient custom to pass the night in praying the Psalter on the third, seventh, and thirtieth day after the death and on the anniversary day. This custom was likewise retained throughout the Middle Ages, but was not always kept as uniformly as the wake.[26] Such nocturnal vigils belonged to the devotion of rulers as Charlemagne, Alfred, Godefroy de Bouillon, Louis VII of France, and many others.

[25] *Anzeiger f. Kunde d. Vorzeit*, VI, 1859, p. 375.
[26] *Kirchenlex.*, IX, p. 787.

The psalms were not only read in the mortuary chapel, but also in the sick room. It was likewise customary to chant the psalms to every dying person, as may be seen from the old liturgical documents. "The ministers of the Holy Church of God", they prescribe, "with the utmost reverence should sing before the sick every day the office of vespers, matin and lauds with the antiphons, responses, lessons and prayers pertaining to them".[27] Gervinus, monk of Centula, in 1074 caused one of the brethren to sing the whole Psalter to him every day during his last illness.[28] St. Francis of Assisi at his death (1226) caused the Passion according to St. John to be read to him and during the reading of Psalm 76: "I cried to the Lord with my voice", he breathed his last.[29]

The family prayer in the homes of the educated lay people consisted chiefly in praying the psalms. Even as late as the beginning of the sixteenth century Blessed Thomas More (d. 1535) retained this medieval custom and prayed with his family every evening four psalms and had the Scriptures read during meals.[30]

The psalter continued to be the *first reader in the schools.* St. Elizabeth of Hungary (b. 1207, d. 1231) used to go to church at the age of five years with a psalter which she kept open before her although she could not as yet read it. In this way the psalter was placed in the hands of children as their first reader and their first prayer book during the thirteenth, fourteenth, and fifteenth centuries. However, at the beginning of the fifteenth century the educational aims and methods were changed greatly by the Humanist educators. Their aim was erudition and they displaced in many schools the medieval practice of making the classical studies a means to promote the moral education of the pupils. Latin was still regarded as the only medium of instruction, so that the youths of those days acquired a remarkable ease in speaking and writing Latin. In spite of the secular character of their schools, the Humanist educators preserved their religious character. The first subjects of instruction for children at the

[27] Digby, *Mores Catholici,* I, p. 494.
[28] Ibid., I, p. 501.
[29] Ibid., p. 504.
[30] Bridgett, *Life of More,* p. 140.

first stage of their education were, besides reading and writing, the psalms, the Creed, the Lord's Prayer, and hymns learned by heart.

The more advanced scholars were provided with separate books of the Scriptures—"Psalms," "Proverbs," "Ecclesiasticus"—or selections from the Bible as text books to be used in the schools. The choice of these Biblical books was limited for the most part to the historical books, read as moral teaching as well as history. The famous Humanist teacher, Vittorino da Feltre, placed a Latin psalter in the hands of Prince Alessandro Gonzaga (b. 1427) at the age of four years, and a copy of the Gospels in Greek in the hands of Cecilia Gonzaga (b. 1425) at the age of seven years, when she had mastered the Greek grammar. The Gospels, with or without the Latin version written side by side, served as the first Greek reader.[31] Only after 1460 did the classical texts displace the Scriptures entirely in the schools of the Humanists.[32] Yet the dislike of Scriptures did not become so general among those later Humanists as historians are wont to believe. *In their hands the Greek Bible was substituted for the Latin Vulgate.*

The demand for Psalter-books was first adequately met by printing. The new art multiplied in rapid succession psalters in Latin as well as in the vernacular. *We count from 1457 till 1500 no less than one hundred and ninety-four different editions of the psalter in Latin.* Of these, 49 editions are in the large size of folio, 71 in quarto, 47 in octavo, 5 in duodecimo. 17 in 16mo, 1 in 24mo, and 4 in 32mo. All the psalters in folio size were printed to be used as service books in choir or for scientific purposes; whereas all the remaining smaller-sized psalters with but three exceptions were printed solely for the use of lay people, either in church or at home. The clergy had no need for psalters for private use, since the Breviary that they were obliged to pray daily contained the entire Book of Psalms in Latin. Accordingly, at the very least *one hundred and forty-two (142) editions of the Latin psalter, each edition containing no less than 500 copies, making a total of 71000 copies, were printed for the laity and were purchased*

[31] W. H. Woodward, *Vittorino da Feltre and other Humanist Educators*, 2d ed., Cambridge 1912, pp. 70, 141, 152, 200, 225, 226.

[32] Ibid., p. 210.

and used by the laity prior to the year 1501. As a matter of fact, all these 71000 smaller-sized Latin psalters were printed from 1470 to 1500, the larger-sized folio editions antedating them.

In addition to these Latin psalters were printed, upon the demand of the laity and for their use, six editions of the psalter in Latin with German translations, 16 editions in German without Latin text, 17 editions in Italian (some with Latin text), 14 editions in French (with or without Latin text), 7 editions in Flemish or Dutch, 3 editions in Greek (one of them with Latin text), 2 editions in Bohemian or Czech, 1 edition in Spanish, and 1 edition in Church Slavonic *for the Catholics* (Cracow in 1491)—in all *67 editions or 33500 separate copies* of the vernacular psalter. We do not count one edition of the psalter in Church Slavonic for the use of the Orthodox Christians (Cetinje, Montenegro, in 1495), nor eight editions of the Psalter in Hebrew printed by and for Jews. The psalter in Greek were printed for the Humanists who despised the Latin Vulgate as a barbaric translation. It was only in 1516 that an edition of the Greek psalter was printed exclusively for scientific purposes.[33]

From 1501 to 1520, at the very least 102 editions of the Book of the Psalms were printed in fourteen different languages. One of these editions, the Polyglot Psalter, edited by Aug. Justiniani (Genova 1516), contains seven different versions of the Psalter, three in Latin, one in Hebrew, one in Greek, one in Aramaic, and one in Arabic. Three other editions each contain five different Latin versions of the Psalter.[34] John Potken's Polyglot Psalter (Cologne 1518) contains four versions—Hebrew, Greek, Aramaic, and Latin. Amerbach published in 1518 at Basel St. Jerome's three different Latin versions in a separate work. Finally, nine editions of the Latin Psalter are accompanied by a vernacular translation. Accordingly, these 102 editions contain in reality 134 different editions of the whole Psalter.

With regard to the languages the 102 editions are divided into 73 editions in Latin, 2 polyglot editions, 2 editions in Hebrew, 1 edition in Aramaic (Catholic), 1 edition in

[33] Bohatta, *Liturg. Bibliogr. d. XV. Jahrh.*, Vienna 1911, pp. 48-59.

[34] *Psalterium Quincumplex,* Paris 1508, 1513, Caen 1515.

Ethiopic, 1 edition in Armenian, 7 editions in Latin and German, 2 editions in German only, 4 editions in Flemish or Dutch, 2 editions in Latin and French, 2 editions in French only, 2 editions in Italian, 1 edition in Czech or Bohemian, 1 edition in Swedish, and 1 edition in Church Slavonic. Eliminating 29 editions of the Psalter in Latin which were service books, and 7 editions of the Psalter in Oriental languages serving scientific purposes, we have a *total of 44 editions of the Latin Psalter and 22 editions of the Psalter in European languages, each comprising at least one thousand copies, or a total of 66000 Psalters* which had been printed solely for the laity and purchased and used by the laity from 1501 to 1520.[35]

These figures must be regarded as established beyond any reasonable doubt. Yet after all, they express only the minimum estimate. However, the actual output of printed psalters was considerably larger. In the first place, the average edition consisted of somewhat more than 1000 copies for the years 1501 to 1520. Then, a number of editions have been completely destroyed or have escaped the attention of professional bibliographers. New finds will increase the above figures, and almost every day adds new titles to the latest list. Accordingly, we *may state for certain that about 200000 copies of the Psalter were printed for the exclusive use of the lay people from 1470 till 1520.* Most of these psalters contained in addition to the 150 psalms also ten Biblical Canticles from the Books of Moses, Books of Kings, the Prophets, and the Gospel of St. Luke.

Printing did not put a stop to the use of manuscript psalters. In fact, there was a pronounced preference for hand-written prayer books among the better educated classes of lay people all through the 15th, 16th, and 17th centuries. Even later the German Empress, Mary Theresa (d. 1780) never used a printed prayer book, but always an artistic hand-written copy. As a matter of fact, the Psalter was transcribed in the best medieval style by professional copyists for a long time after the invention of printing, and hand-written copies were used by Catholics and Protestants alike, in Europe as well as in America.

[35] Panzer, *Annales Typogr.*, vol. X, pp. 156-172.

Of all the 150 psalms the so-called Seven Penitential Psalms (Ps. 6, 31, 37, 50, 101, 129, 142) enjoyed the greatest popularity among the laity. They were the first psalms to be memorized by the children in school and their recitation was imposed by priests upon penitents in confession. Besides numerous reprints in Breviaries and Books of Hours, we count at least *twenty separate editions of the Penitential Psalms*—7 previous to 1501 and 13 from 1501 to 1520, *with a total of 16,500 copies.* With regard to language they are divided as follows: ten Latin, six Italian, one Dutch, one German, one Hebrew and Latin, and finally one edition in Hebrew and Latin and German. Naturally, most of these small-sized booklets have perished and according to indications a much larger number of editions must have issued from the press by 1520. These editions of the Penitential Psalms must be added to the above figures of editions of the complete Psalter. It is very striking that Martin Luther's first published work is a commentary on the Penitential Psalms in Latin (1517). From 1517 till 1520 Luther published four editions of the Penitential Psalms in Latin or German which are *not* included in the above figures.

In a class of their own are the "Boys' Psalters" or first readers for children. All medieval school regulations ordain that pupils of the elementary schools should study the Latin Psalter by heart. Yet these statutes are commonly misinterpreted as implying that these children committed to memory the entire Book of Psalms. Their psalter, the so-called "Boys' Psalter", contained only a more or less small selection of the most favorite psalms. Of the large number of psalters printed previous to 1500, two copies of "Boys' Psalters" representing different editions are still extant, one preserved at the State Library of Munich, Germany, and the other at the Victor Emmanuel Library of Rome, Italy. The "Boys' Psalter" of Munich is a small volume of sixteen pages in quarto which was printed about 1490 at Augsburg in Bavaria by Erhard Ratdolt. The first page of this interesting school book gives the Latin alphabet, and below, the text of the Pater Noster. The second page contains the Ave Maria, the Benedicite (grace before and after meals), the Ten Commandments, and Seven Virtues—all in Latin. Then follows the Latin text

of Psalms 109, 110, 111, 112, 113, 116, and 114, the Magnificat (Luke 1: 46-55), the Nunc Dimittis (Luke 2: 29-32), and Psalm 129. The last pages contain in Latin the Creed, the Salve Regina, the beginning of St. John's Gospel (Jno. 1: 1-14), the Introibo (server's Mass prayers), and a few short ejaculatory prayers. At the end the title is given: "Explicit psalterium puerorum". The second copy, which is preserved in Rome, was printed at Paris by Peter Levet in 1488. It is more than twice as large as the Munich copy, consisting of forty pages in quarto size and containing, in addition to the Biblical portions of the Munich copy, a number of other psalms and prayers in Latin. The title printed at the end reads: "Explicit parvum psalterium pro pueris" ("Here ends the small Psalter for boys"). Moreover, we know of two editions of Boys' Psalters, printed in Italy between 1472 and 1475, which have been completely destroyed.[36] Surely a number of other editions must likewise have perished entirely. However, we know for certain that *four editions consisting each of 500 copies, or a total of 2000 Boys' Psalters* were printed prior to 1500 and were used up by boys and girls through constant wear and tear.

The art of printing, however, did not put a stop to the production of hand-written psalters. The real book-lovers disdained the printed book and had made to order highly artistic copies of the psalter by the calligraphers and illuminators. One of the last books of this kind is the psalter written in 1542 for Pope Paul III, which is now in the National Library at Paris. It is adorned with 70 exquisite miniatures (reproduced in facsimile, Paris 1909). Quite naturally the old gems of art were used by the highly cultured men and women up to the seventeenth century. The number of such manuscript psalters used by the laity can not be estimated.

In spite of this comparatively large number of hand-written and printed copies of the psalter, we must not overlook the fact that in the Middle Ages the psalms were usually chanted or prayed from memory in the Church's canonical hours by such as could read them. We who have been trained in school by the textuary method can not comprehend that the memory can be exercised to retain faithfully very long formulas of

[36] *Bibliofilia*, XI, pp. 183, 185.

prayer. Yet this was no uncommon feat in the Middle Ages. Constant repetition of the same psalms impressed the sacred words so upon the mind of the people, that they could not forget the prayers first learned in school. Besides, illiterate men and women could join in church or in their homes in the recitation of the psalms which they had committed to memory by oral instruction or by attentive listening. Therefore the actual number of men and women who prayed the psalms in church, at home, or in the fields is many times larger than the number of those who could read them from the book or who possessed a copy of the psalter. Finally, even those who could read did not always find it necessary to procure a psalter, because many of the laity who chanted the Office knew most of it by heart and only a minority had charts or books to assist the memory. Accordingly, the number of books used by the laity is not a true index of the number of persons who prayed the Office. Demand, which regulates production, fell somewhat short of the rate we should expect to find, if modern conditions with their complete dependence on books had obtained.

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THE PASTOR'S COMMENTS ON READING.

AS I look back and reflect on the occasional hours spent in the company of the pastor and of his successive assistants I am becoming more and more conscious of the simple and unfeigned and persistent spirituality that characterized him and his conversation. Often enough an assistant would inject —or try to inject—a little gossip on topical scandals or ecclesiastical happenings, of local interest. The pastor had a determined way of keeping such chit-chat within the safe limits of charity. He always directed such observations in an objective way and kept the conversation from becoming fault-finding and subjectively critical. Whilst he listened patiently he never allowed the conversation to get beyond his control. As I see things now, his object always was to educate his assistants spiritually with a view to making them better priests, personally more spiritual, and more effective religious workers.

He had a comprehensive knowledge of ascetics, theoretical and practical. He admitted that for many years he had paid special attention to this fascinating subject. What books he had read on the theory of ascetic theology I do not know. None of us ever asked and he never mentioned any specific books, except the Imitation and the Scriptures. He insisted on the importance of knowing these sources well and he counseled us to memorize much of them for personal direction. This would, he said, often help us in giving advice to others when we should otherwise be at a loss or give wrong direction to some needy and inquiring soul.

Occasionally he did speak of some particular book which he had read or was reading for the purpose of writing a critique of it. He told us over and over again that for no purpose or publication would he criticize a book that was out of his line. And his line, so he always told us, was the ascetic or practically religious line. Along this line his work was cast and it alone he wanted to cultivate with the view of improving himself in it. Such critical reading, he said, helped him much. He had to read with more concentration and with an eye to the effect of the reading on himself and on other possible readers. I must have heard him mention the life, the published life of almost every one of the more modern saints. He had the finest collection of the lives of these saints, full-volume lives, that I have ever seen together. I have seen de luxe editions of Dumas, Zola, and of sundry other "Indexed" authors, but never have I since seen a collection of books like the old pastor's.

After he had had the experience of all book owners and book lenders he made it a rule never to allow a book to leave his library, though he was always glad to have us or any other priest make a reading-room of his library. He had a placard printed and hung a copy of it over every one of his shelves, quoting Matth. 25: 9: "Ite potius ad vendentes et emite vobis."

He quoted many sayings and anecdotes from these lives and often he referred to his extracts. His teaching and preaching no less than his conversation were shot through with quotations from his reading. He used to tell us that if we really wanted to understand the teachings of Christ and the nature and value

of virtue we should find the most convincing demonstration and illustration of them in the lives of these saints about whom we know so much because most of these lives were written with the exactness of critical history based on documentary processes.

As I have confessed in a former transcript of these conversations I frequently got so interested and felt that the pastor's observations and comments were so worth while that I wrote them out *in extenso,* partly as an exercise in writing and partly in order to help me in assimilating intellectually the pastor's ideas. One day, however, I must have been in a particular mood or I must have been specially impressed by the pastor's observations on reading because I find in my notes not merely memory "teasers" but a whole conversation written out in full. As far as, on reflection, I can reconstruct the circumstances of that conversation we had been discussing the effect of reading on the average man's work and conduct. The pastor maintained that the general superficiality of the intellectual and spiritual life so evident in our age is largely the result of the quality and quantity of our common reading. A somewhat disputatious assistant of the pastor at that time questioned the correctness of this statement and reasoned with him as follows:

A.—Do I understand you correctly in assuming that in your estimation a man's reading is the making or unmaking of him intellectually and spiritually?

P.—Your question is somewhat too comprehensive to be answered categorically and without some distinctions. As far as the educational value and effect of reading are concerned I am willing to commit myself to the assertion that people are reading entirely too much. They are reading trivial things at best and this reading has a flattening effect on their mental and moral life. Their reading requires no thinking. They read for mere pleasure. They read mostly sentimental and sensual stuff that infects their imagination, fills it with temptations, and poisons their whole interior life. Nothing of classic quality appeals to them. They do not know, much less appreciate their own language, after studying it for four years in high school. They speak the lingo of the sporting page and the slang of the social underworld. With all our boasted and

very expensive public education, our courses in psychology and our teacher-training requirements, we have no intellectual aristocracy comparable either in numbers or quality with what we had when education was less scientific and materialistic.

A.—Do you mean to say, Father, that modern education is materialistic because it emphasizes the sciences?

P.—*Abeunt studia in mores.* This is an old saying and based on much experience. The world since the Fall has always suffered from materialism, from loving and seeking material things too much, but to-day we are worshiping materialism. We pride ourselves on our high standards of living. We do not mean high intellectual and spiritual standards, but material standards. Living high—this is our standard and ideal. But I am willing to discuss this at some other time. Just now I want to substantiate my statement that a man's reading largely determines his intellectual and spiritual condition.

A.—I shall listen *auribus erectis.* We were told in the seminary by our spiritual director—who was something of a crank, or at least over-enthusiastic about some spiritual practices—that spiritual reading is an indispensable safeguard for the priest. He never convinced me. Nor have my experiences and observations during the past five years since my ordination convinced me.

P.—The presumption is strongly in favor of your old spiritual director's statement. I will not make the assertion now that a man's reading determines his intellectual status, though the kind and manner of his reading is surely some index of his educational condition, but I do say without any hesitation that your reading will largely determine your spiritual condition. If your seminary reading did not impress you seriously, your reading during the past five years should have forced the conviction on your mind that reading has much to do with your intellectual and spiritual life.

A.—Perhaps it should. I must confess, however, that it did not. In the seminary we had public spiritual reading and I really never got much out of it. The reading was mostly poor, in an unnatural and droning and soporific tone, and often the reader could not even be understood with the best of will on the part of the hearers. This experience in the seminary gave me no feeling for spiritual reading and since I have been

my own master in these things I have been taken up by routine duties, and my reading has been confined to things one must read in order to keep abreast of the world in which we have to live and work.

P.—Poor man! You have missed much, very much. I have for some time been waiting for an opportunity to talk to you about this very thing. You young men are so touchy about being directed or admonished and you have so far never given me a good opening when I was trying to lead up to it. When I broached this subject to one of my former assistants he told me bluntly that I was not his spiritual director and that I should mind my own business so long as he was minding his. However, in spite of what you have said I have felt that you are spiritually more in earnest and that I should not meet with a rebuff if I took the liberty of drawing you into a discussion on the good and bad effects of reading.

A.—I am willing to learn and I appreciate your interest in me. I am young and have had but little experience. If I have done little spiritual reading or elevating reading of any kind, so have the young priests with whom I have been consorting since ordination. At least they have never spoken about it. It seems to me that, if they did read spiritually, they would have somehow spoken of it because they talked about magazine articles and newspaper stories and the latest novels and their sport interests. At times I have been nauseated by the worldliness of their topics of conversation. Men will talk about the things in which they are most interested. I do not wish to flatter you, Father, but there is in this house a stimulating spiritual atmosphere. One does hear things discussed in which we priests ought to be most deeply and almost exclusively interested.

P.—Thank you. I myself am under everlasting obligations to an old pastor who was a sort of novice-master for all his assistants. He would have been a tyrant if he had not been irresistibly gentle and holy. He taught me much that my own experience has since fully verified. He taught me the art of making the most of my time. He taught me that the priest who goes to bed at a reasonable and fixed time gets up at a fixed hour, every morning of the week, makes a schedule and follows it—allowing for imperative exceptions—will be able to

do wonders with his time. And he also taught me "to put the care of myself before all other cares". He likewise taught me to take care of my health by abstinence and self-discipline. Lastly and above all he taught me to read spiritual books spiritually. After twenty-seven years of life since I was with him I am ready to say that this—the reading of spiritual books spiritually—was the most precious thing he taught me because without it I should never have found the strength for making much of his other lessons.

A.—That sounds good and easy enough and encouraging, but I know but too well from my own experience that absolute and unswerving fidelity to any resolution or rule of this kind is little short of heroism. However, the results look to me supremely worth having. If you will, for my direction, put down your observations and personal experiences with regard to reading I shall honestly try to follow them and live up to them even heroically.

The pastor graciously wrote out his directions for the assistant, who allowed me to copy them for my own benefit. Here they are:

1. Have system in your reading. Read gradually the theory of the ascetic life and also later on the theory of mysticism. Always have two kinds of books for spiritual reading—some book that professedly aims at instruction and the biography of a man who lived an honestly spiritual life.

2. Have a definite time for reading—an hour when you can reasonably count on not being interrupted. Plead no excuses. You must "make time" for "taking care of thyself in the first place". The Imitation I, 20 says: "If thou wilt withdraw thyself from superfluous talk and idle visits, as also from giving ear to news and reports, thou wilt find time sufficient and proper to employ thyself in good meditations." You may utilize the odds and ends of time also for this purpose, but you must have at least a fixed half-hour every day for spiritual reading. If you have no order and no fixed time, days and days will pass without any good reading. A fixed time will help you to acquire the habit of it. Soon you will acquire a taste for it, feel the benefit and the constant need of it.

3. Do not first seek information or sermon matter or anything else, but seek what you most need for your spiritual life—seek God in your reading. This motive alone will make your reading really spiritual. If you put God first in it, all else will be given to you. *"Quaerite Deum et vivet anima vestra."* Ps. 68 : 33. So you will find joy in living and strength for working.

4. Mark striking passages in your reading. When you are finished with a volume copy the marked passages for later use. I have done this myself with much profit to my teaching and preaching. Things that impressed me tremendously at a first reading were quickly forgotten and looked new and fresh when I went over them again. Often they struck me more the second than they did the first time. Some experience since the first reading may have given them new point.

5. Though you may note passages in your reading with the hope of finding apt use for them in preaching, you will often find them even more effective for your own interior life. Personally I have found pointed sayings of some writer or saint which to me seemed solitary utterances and individual exaggerations. Gradually I collected a number of such sayings and passages that supported one another. Usually they made some saying or statement of our Divine Teacher Himself clearer to me.

P.—What I have written down for you here does not exhaust the subject by any means. If you follow my directions you will be getting the finest kind of a continuation course in education. It will develop and strengthen your will and your whole character whilst it trains you intellectually and spiritually. It will add to your stock of talking subjects and resources. You will be able to speak seriously and impressively and attractively to all sorts of people on things that will really prove interesting to them. Some day in the near future I'll get out my collection and give you an ocular demonstration of what may be done by making extracts from your reading. I have a big stack of "sayings" and anecdotes from the lives of saints and other great people, men and women, covering many points of Christian teaching and conduct. My collection is specially rich in quotations concerning humility, obedience,

silence, preaching. You know how many stories from this reading I embody in my preaching. And the good which I have derived from this work for my own interior life is simply immeasurable.

A.—Why don't you write these things for publication? Some of the off-hand lectures which you have been giving to us would help young priests like me more than a good many of the things we read in our clerical magazines. The fact is we often read the titles and "pass up" the rest of the articles. What we need is help for meeting practical and everyday parochial problems and, above all, stimulation for living a much more intense spiritual life ourselves.

P.—I have the same excuse that most people have for not doing what they ought to do and fail to do. I am busy. My parish comes first. I am diffident. I do not believe, I cannot persuade myself to believe, that I have much of a "message" for you and—oh, do not try to persuade me that I ought to write. It would trouble my conscience to leave anything undone that I could do for my young confrères and indirectly for the people whom they are serving.

As a matter of fact the pastor did subsequently write for publication but he failed to get his message across. He was splendid in conversation, most stimulating, and often charming, but he was too dogmatic, too stiff, too theoretical with his pen. He was the most engaging and appealing and natural talker that I ever listened to, but he seemed to be another man when trying to write. It was a great pity. None of us could understand it because he had the knowledge and the conviction and the ability for it. One that knew him both as a conversationalist and as a writer was reminded of Tacitus who wrote about the emperor Galba: "*Major privato visus dum privatus fuit et omnium consensu capax imperii nisi imperasset.*" So the holy old man was considered not only a good and very effective pastor, a master in practical theology as well as in the science of it, but he was also believed capable of literary achievement in his line. As it turned out, when he attempted literary expression he failed, contrary to the expectations of those who knew him at his best from personal intercourse and conversation. It happens occasionally that a big man in a

little position makes a dismal fiasco of it when placed in a position of greater power. And sometimes men of whom little is expected make good in a big way when given the opportunity. And yet the pastor was in no sense of the word a little man.

A.—Well, though your ideas on reading deserve printed propaganda, yet as far as spiritual reading is concerned I doubt whether even one of those whom I know from my seminary days is keeping up spiritual reading according to your prescription, in spite of all seminary teaching and practice. None of us seems to have found the advertised need of it or to have found in it all that you say is to be found in it. I am wondering what the reason for our failure may be. Can you tell me, Father?

P.—I think I can tell you without employing any psychoanalytic methods or processes. You have become far too interested in the world—in sports, in light reading, in certain recreations and pastimes. You cannot be interested in two masters and serve them. First of all, you did not keep up your spiritual reading long enough to give it a fair trial and you were not earnest enough about it. "If you seek me, you shall find me," said the Lord. Again: "He that seeketh me early in the morning, shall find me sitting at his door." You have to seek something in spiritual reading. You have to be interested in something. If you desire to learn the art of right spiritual living and to understand the deep meaning of the teachings of Him who is the Way and the Truth and the Life, you will get light from spiritual reading. Soon you will begin to think different thoughts and act from higher motives and live a truer and finer spiritual life. Too many of us are and remain religiously shallow and indifferent because we do not read seriously enough in a religious way and do not think out our personal religious problems.

A.—This is just the point. Thinking things out is not the average man's strong side. It is not mine. If spiritual reading will not produce its effects automatically it will fail with most of us. None of us is so very anxious to rise to any great spiritual heights. We want to be reasonably safe and take it just as easy as safety will permit. If we were anxious about

our spiritual progress and growth there would be no difficulty at all. We know fairly well what we should have to do, but the will to do it is wanting. And spiritual reading, what little I have done of it, has failed to affect my will effectively in the spiritual direction. I keenly feel my spiritual disability because I do not believe a priest can be happy without spiritual seriousness or work effectively without it, but somehow so far I have contented myself with that half-seriousness which, I am beginning to fear, ends so often in ruin.

P.—Your case is rather common. It was my own case until I conceived a passion for real and serious spiritual reading. I do not know how it began. I read first the biographies of two or three modern saints. They appealed to me. They seemed so human and, on the whole, so ordinary in many ways. They lived among men without being recognized as saints. Their associates thought them good men, but singular and peculiar in some ways. They had much opposition and were tried in many ways. In sundry ways they failed. My curiosity was aroused and I became interested in this kind of reading. Here was a new kind of realism for me. Gradually I began to feel certain effects from this reading. I got from it the impulse and the strength to amend certain things that were amiss in my life. Many things are easier for me now than they were. Secular reading has less attraction for me and I am more capable of measuring the religious value of reading for myself and others. I still occasionally read secular matters that have no practical value for me. I read such things partly out of curiosity and partly for the purpose of getting some idea of what the general public is reading. A very little of that kind of reading usually enables me to form a judgment of both the kind of reading people are doing and the probable effect of it on their minds and their morals.

A.—I do not think I can conquer my passion for the reading of certain periodical publications. I have actually tried to break myself of what is a kind of reading slavery. I have tried now and then to do without one or the other of those periodicals, but I found myself so hungry for them that I went out at ten o'clock at night and traveled a mile and a half in a street car to secure the coveted magazines. They are the best of their kind and I always get something out of them. Besides,

they keep me satisfied at home. Without them I should be restless for company.

P.—I understand your case very well. Habits are habits —*altera natura* and all that. I have gone through the same experience and I know the passion for this kind of secular reading only too well. In a Retreat the force of I Tim., 4:13-16 was brought home to me: "Attend unto reading, to exhortation and to doctrine. . . . Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. Take heed to thy self and to doctrine: be earnest in them. For in doing this thou shalt save both thyself and them that hear thee." Then and there I came to the conclusion that my indiscriminate reading was doing me serious harm, both intellectually and spiritually. I had deceived myself into believing that I was being benefited by it, but when I checked up on the actual results I found that I had almost deliberately deceived myself. The good I got out of it was comparatively trivial. The harm it was doing me was serious. It took away time which I should have spent differently. I needed time for some studying and text-book reviewing. I needed time for spiritual reading and meditation. I found that this kind of reading which made no serious demands on my mind indisposed me for studying. I felt that it was lessening my capacity for any real intellectual effort and still more for spiritual activity and for certain duties of my life. The revising of my reading list required considerable determination. Though I knew that this light reading had been harming me, it demanded no small effort to overcome the habit of it and the love for it. Yet when I had once made up my mind to give it up I found the deprivation less painful than I had feared. Soon I found myself interested in certain studies, especially the II-II of St. Thomas. Here I found a cure for my wandering mind and a mine of knowledge with which I have actually fallen in love. The old *nulla dies sine linea* has become for me *nulla dies sine articulo*. My revised reading and studying has helped me immensely in my living and working. I am living in a different atmosphere, I find it easier to go to my school—a thing which was always hard for me. I find my mind more responsive to my preaching efforts. In short, I have found that as

a man's companions and associations are an index of his moral status, so his reading is an index of his spiritual condition.

Here my "notes" end abruptly.

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MIRACLES IN THE LIGHT OF NEW SCIENTIFIC METHODS.

IN a recent work on the life of our Divine Lord a Protestant bishop making an obsequious bow to uncritical criticism pleaded that "we must not stress the miraculous in the life of Christ". Such soft-pedaling of the miraculous in the life of Christ can never meet with a favorable response in those who continue His tradition without spot or blemish. Miracles have always been alleged as a proof of the Divinity of Christ and to ignore them is to tear the very heart out of the earthly existence of the Word Incarnate. It was to His miracles that our Lord Himself appealed when He told the disciples of John: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them".[1] An inventory of the Fathers of the Church proves that not one of them failed to use the argument from miracles and prophecies to convince unbelievers. Backed by divine sanction and tradition the Church in our own times declared that miracles are a most certain sign of Divine Revelation.[2] The miracles of our Divine Lord are more than historical occurrences; they are *signs,* and as signs will always have a foremost place in the interest of a priest who daily comes in contact with the "great harvest" of sheep without a shepherd. Every now and then he must come forward with a new defence occasioned by a new criticism. It is precisely a new criticism which inspires this article.

A curious characteristic of modern thought is the apparent ease with which categories and formulas in one science are shifted to another science of an entirely different kind and moving in a wholly unrelated sphere. There is a vogue in

[1] Matth. 11:4 ff.

[2] Denz. 1813.

sciences as there is in clothes, each particular generation cherishing its revelation as the "be all and end all here". In the days of Comte, for example, sociology was the science of fashion, and his generation, instead of keeping it confined to human kind, overflowed its borders and applied it to everything —even religion. Darwin ushered in the biological mode of thought—a mode which was perfectly valid and worth while as long as it kept to the study of living organisms, but which, in his contemporaries and successors, was used to explain even the most un-biological phenomena in terms of evolution. Then came the psychological fashion which is still surviving and in which psychologists, despite their best efforts, are unable to prevent the lyricizers of science from using psychology to explain away God as a "mental projection", sin as an "inferiority complex", and conversion as "an eruption of a subconscious state". We are now passing into another stage which, although only beginning, is destined to have its poets and its philosophers as well as the others.

This new stage is that of physics. The quantum theory, the hypothesis of relativity, geometries of spatio-relations—all these have done their share to usher in a new physics quite as different from the old as the Newtonian was from that of Telesius. Already there are some who insist on making it the solvent of all philosophical and theological problems, such as Professor Whitehead of Harvard who has defined God in terms of a "spatio-temporal continuum".

The new physics, and in general, new scientific methods create new needs from the point of view of the Catholic apologist, namely the need of evaluating or at least determining the frontiers and the limits of science. This is particularly true in the case of the miracle, for new science has developed a criticism of the miracle which is quite as different from the old as night from day. The objection against the miracle which was advanced a generation ago was drawn from Determinism and ran something like this: The laws of nature are fixed and immutable and determined; but a miracle is a violation of the laws of nature. A miracle is therefore impossible. Such an objection is not general to-day and, in case it is made, betrays a woeful ignorance not only of the philosophical outlook on the laws of nature, but even the purely scientific. New scientific

methods, so impatient of determinism and mechanism, have played into the hand of the Catholic apologist and rendered obsolete an objection which was once considered unanswerable. But in doing so, these same new scientific methods have created an entirely different kind of attack on the miraculous.

In reacting against determinism in nature, the pendulum swung past the virtuous middle to the other extreme, namely that of contingency in nature. Negatively, new science aided the Catholic apologist in refuting determinism; positively, it developed new objections against the miracle and called for new answers. In its most popular and broad form the present-day objection may be put in some such form as this: There are no natural laws; each event is a particular effect which never reproduces itself, everything is contingent. New qualities, new entities are constantly evolving and unfolding themselves in the progressive ascent of this universe. Now, what Catholic apologists call a miracle is really no miracle at all; it is a new quality, a new emergent or a novelty in the evolutionary process. Everything is a miracle. The old objection made the miracle impossible; the new objection makes the miracle so possible that it cannot be distinguished from any other novelty resulting from the progressive unfolding of the universe.

There are two interesting questions to be asked concerning this new attack on the miracle. The first is, how did it develop? the second, what defence can the Catholic apologist make?

Origin of the New Scientific Attitude toward the Miracle.

Determinism and Scientism were rampant in the last half of the nineteenth century. Under a barrage of half-truths the most sacred treasures of humanity were held up to scorn and derision. God, religion, grace, the supernatural—all were looked upon as creatures of fancy with no basis or ground in fact or reason. It was only natural that reactions should develop against such a scientific spirit. The religious reaction of Fideism, Ontologism and Traditionalism attempted to save religion by an appeal to the non-rational element, viz. faith, innate ideas and tradition. The Voluntarist reaction used the

same method, making its appeal to the practical reason of Kant. The Idealists of England turned to Hegelian mystical experience for help. The only reaction which really approached the problem in a manner destined to find the vulnerable heel was that of the German school led by Mach, who met scientism by showing that it needed a strong complement of metaphysics.

But, in the last analysis, the real drive against Scientism had to come from Science itself. The weapons to be used must not be dark, cavernous, subjective states, practical reasons and traditions, but facts studied scientifically. The credit for making such an attack must be given to the eminent French scientist Emile Boutroux, who in his work *La Contingence des lois de la nature*, dealt the first real telling blow against his predecessors in the field of science. His position was that there is no determinism in nature, that the laws of nature are not rigorous and absolute. We can never tell when the Cross will supplant the Crescent on Saint Sophia from a mere knowledge of two atoms. The laws of nature are contingent. They are not mere photographs of nature that have never been retouched; neither are they abstract. There is a wide gap between their abstract and concrete expression. The laws expressed in the form of concepts give us the impression that they are immutable; but once we see these laws in their concrete expression we find that much of their immutability is gone. A bird with two wings can fly one hundred miles but a bird with one wing cannot fly fifty. Laws are under the very necessity of being other in the concrete than in their conceptual expression. If there is necessity anywhere, it is in the logical principles, but not in the science.[3]

There evidently was a discrepancy between science as the mind saw it and science as it was in itself. The mind was doing something more than taking photographs of reality. It was making a contribution. In other words there is not only *contingency* in the laws of nature, but there is *intuition*. M. Duhem was one of the first to insist on this point. In an early work[4] he showed that the mere registration of temperature by

[3] *De L'idée de loi naturelle dans la science contemporaine*, 1901.

[4] "Quelques reflexions au sujet de la physique experimentale" in *Revue des questions scientifiques de Bruxelles*, July, 1894.

a thermometer implies a multitude of presuppositions that are only theories and hypotheses. Among others it supposes that mercury expands uniformly with increase of temperature; it also supposes the uniformity of the gradations on the thermometer. The mind then adds something to the phenomena and contributes something which is not in reality. There is more in the scientific law than there is in the mere description of facts; the fact controls but the mind proposes. Hence it follows that the laws need not always be in correspondence with the objective facts; they are mere symbols or aproximations.[5]

As if to bear out these scientific theories new discoveries in the field of science were throwing into the scrap-heap what were once considered "laws of nature". Cavendish, for example, said that air was a composition of oxygen and azote. Raleigh and Ramsay in 1894 showed that this declaration was incomplete; so they added argon. Since then, krypton, neon, xenon and others have been added. The hypothesis of Prout declared atomic weights of simple bodies to be exact multiples of the weight of hydrogen. Crookes in his discourse before the Royal Institute shook faith in this by introducing evolution into chemistry. Other instances might be enumerated, such as the law of Mariotte relative to gas and pressure which is to-day considered an approximation, and the law of Gravitation, the invariability of which has been attacked by Einstein.

A scientist living in a period of such rapid scientific discoveries could not but be impressed by the unreliability of the old science and the great evidence for contingency in nature. Poincaré drew the inevitable conclusion; *Scientific formulas are not true; they are useful.* No scientific principle is fixed—not even in geometry.[6] It is only a convention, an expression of the habit of nature. There are so many novelties, so many new discoveries that the best the mind can do is to approximate them by certain hypotheses which may serve to-day and be gone to-morrow, and these hypotheses are not absolute, but merely instruments of work.

Philosophers saw an opportunity to put this to philosophical music, and America led by William James began dancing to

[5] *La Théorie Physique,* 1906.

[6] *La Science et l'Hypothèse,* 1905.

the tune of Pragmatism. The scientists gave him an inch and he took a mile. If scientific formulas are not true but mere approximations, may it not also be true that there is no truth. Having proved that all proofs are worthless, he concluded that God is just such a hypothesis as the hypothesis of science: if He "works" for you, He is true and exists for you; if He does not "work" for me, He is untrue and does not exist for me, for Truth is not eternal—it is ambulatory.

Liberal theologians too saw their opportunity to develop a critique of the miracle which would have the support of science. If, they argued, there is nothing fixed in nature; if new elements are continually emerging and novelties constantly appearing, may it not be that that which Catholics have called a miracle is, after all, only a "novelty" in the scientific budding forth of this earth? Le Roy, Blondel and others developed the argument, passed it on to others, and now it is raising its head in every new book which appears, and is pleading its cause in every professorial chair where new scientific methods are supposed to supplant the faith which is old but never antique.

The Defence of the Catholic Apologist.

There is no use beating a dead dog, but many of our text-books insisted on hammering away at Determinism, totally oblivious of the new needs created by those who based themselves on new scientific methods. The first Catholic apologist to deal with the matter seriously was Joseph de Tonquedec in his *L'Etude du Merveilleux et du Miracle* (3rd. ed. Paris 1923), which is a clear, readable and forceful defence of the traditional position. A first-hand acquaintance with the sources and a keen understanding of the modern position made the work deservingly popular and really useful. But it was more or less a popular presentation and Catholic apologists were clamoring for a yet deeper study of this important question. This demand was not satisfied until this year when Dr. Alöis Van Hove gave to the Catholic world, in his *La Doctrine du Miracle chez Saint Thomas et son accord avec les principes de la réchérche scientifique* (Paris, 1927), the most brilliant and penetrating study of the miracle that has appeared in modern times. Dr. Van Hove has kept up the high traditions

of scientific work that the world is accustomed to expect from the University of Louvain, and has fired it through and through with a knowledge of St. Thomas; which is a joy and consolation in these days of *ad mentems*. One hundred and sixty pages of the work are devoted to the Thomistic idea of the miracle and its historical development, and another large section of it to the Thomistic proof of its possibility. A seventeen page bibliography is an assurance of the knowledge of the literature on the subject, though one does miss such names as Newman, Bruce, and Bushnell among the English writers and Hermann and Hunzinger among the German.

The most important section of this book and the one which really makes a contribution to the Catholic doctrine of the miracle is that which treats the value of modern scientific methods. Dr. Van Hove here has been largely inspired by that eminent Neo-Thomist and successor of Cardinal Mercier in the Chair of Modern Philosophy—Dr. Léon Noël. The first criticism urged against the "science of contingency" is an appeal to the factual universe. A challenge is hurled to those who maintain that nothing in the universe ever repeats itself, and that each fact is a novelty. The author urges that, though the scientific formulations may be contingent and approximative, it does not follow that nature is wholly so. *De facto*, there is repetition. There may be a singular case as far as details are concerned, but as far as the nature of things is concerned there is much of the ordinary. Facts are banal, and this because nature imitates herself in time and space; it follows a custom and runs in a rut. If there were no determinism or uniformity in nature, scientific predictions would be impossible (p. 175). It is absurd to carry contingency to such a point that with Ruskin one would find it natural that a human word could stop the sun in its course. There must be the fixed, otherwise we would never know there was the mutable; if everything changed we would never know there was a change.

The critique becomes more fundamental when Dr. Van Hove, basing himself on certain texts in St. Thomas, insists on the important distinction to be made between *objective laws* of nature and *scientific formulas*. For the Angelic Doctor an objective law is a metaphysical reality founded on the specific

nature of a thing which is the principle of its activities. *Natures,* or *forms* or *essences* are the explanation of order in the world; rare phenomena or those things which produce themselves *ut in paucioribus* are not due to the nature of a thing, but to hazard or the occasional interference of several activities. But a *scientific law,* on the contrary, makes no pretence to deal with the natures of things. On the very admission of modern scientists themselves, a scientific law is merely a *résumé* of observations in the experimental order. Essentially experimental, it has no other concern than to study the relations of concomitance and succession of these phenomena, and to determine as far as methods and instruments will permit, the conditions in which these phenomena realize themselves (p. 318). It may seek to discover the antecedent phenomena of a fact, but not the cause. Modern science in the words of Professor E. Meyerson is simply "in search of explanations". This is not a limitation which Scholastic thought imposes on new science; rather it is a boundary line and limitation which they have set for themselves. They leave to philosophy the search for *causes* of phenomena and the problem of the *why;* their interest lies only in the *how* and in the description.

Once this distinction is made between objective laws and scientific formulas, it becomes clear that all the teeth are taken out of new scientific methods, at least as far as miracles are concerned. If it happens that certain apologists have concluded in the name of science to the non-existence of the miracle, it can be due only to a confusion of the domains of philosophy and science (p. 320). Since science of the present day has for its object the material world, accessible to sense and experimental knowledge, it belongs in no way to it, to tell us what lies beyond this material world. "By its essence it is absolutely incapable of leading us on to a negation of the supernatural world" (p. 172). The miracle, by its very definition, has no antecedent phenomena on which it wholly depends and which at the same time can be brought under scientific measurement. The scientific method as such can never attain, and makes no pretence to attain the First Cause, which is the true cause of the miracle. God is foreign to and outside of modern scientific research; He is not phenomenal nor can He be touched by any instrument. Furthermore, the

action of God, which is identical with His Being, is perfectly free, and science is concerned only with that which is determined and uniform. If the free acts of man, because they are free, escape conditions imposed by science, how much more so must the Transcendent Liberty and Freedom of God escape its conditions. In sum, the miracle, because it is the work of a First Cause and is free, cannot be integrated into any system of natural explanations. The miracle overflows modern science; it is too vast, too free and too transcendent for it—scientific description cannot get its arms around it or confine it under a microscope.

That a miracle be possible, from our point of view, it is only necessary that we admit objective laws; and if Le Roy and others arguing aginst the miracle in the light of new science, maintain that we do not always know what nature can do, it may be retorted that we do know what it can *not* do, namely, give life to a man who has been in a tomb for several days. Here the answer of the apologist centers not around the value of scientific method but the cognoscibility of miracles, a problem to which Dr. Van Hove consecrates almost a hundred pages.

The author, in concluding his masterly treatise, ventures the assurance that philosophy, apologetics and religion can benefit by the new science (p. 320). And there is much to be said in his favor. We are not to go the limits of saying that modern scientific research proves the possibility of the miracle—it does nothing of the kind; what it does prove is that the old rigid determinist objection is false. It also proves that science has nothing to say about the miracle as such. To say that "modern science proves the impossibility of a miracle" is one of the most unscientific remarks a man could make in this day and age, and betrays an ignorance of science which is pitiful to the point of tears. It is an interesting fact that the Medical Bureau of Lourdes which is charged with the examination of cures, is inspired with the right understanding of the province of the material and the province of the supernatural. Dr. E. Le Bec in his *Critique et controle médical des Guérisons surnaturelles* writes: "It does not belong to the doctor, but to the ecclesiastical court to use the word 'miracle'. Only one task belongs to the scientist examining the cures, and that is

negative, namely to establish the fact that natural forces alone can not explain the extraordinary cure. It remains for the ecclesiastical tribunal to say in a positive fashion whether this cure ought to be attributed to the intervention of the First Cause. Scientific medical experts may be *consulted* by the Church when it wishes to decide on miracles for the canonization of a saint, but these experts *decide* nothing. In the words of Canon law, it belongs to them to speak on 'utrum factum. tamquam miraculum propositum, per naturae leges explicari possit, necne' (Canon 2119)."

The work of Dr. Van Hove has done more than offer to the Catholic apologist a really scientific appreciation of the determinist and contingentist objections against the miracle; it has also done much to further the cause of Neo-Thomism. As Catholic scholarship intensifies, it becomes increasingly more evident that the duty of apologists is not merely to rehash the formulas of St. Thomas in a cold abstract form, but also to *rethink* his thought in the light of the problems of our own day and age. Neo-Thomism is not a *doctrine;* it is a *method,* and as a method it means treating the philosophy of St. Thomas not as medieval philosophy but as the *philosophia perennis;* as functional not for a school, but for a world. Dr. Van Hove has proven once more that the philosophy of the Angelic Doctor belongs no more to the thirteenth century than does the multiplication table. Truth is too big to be localized in a century and St. Thomas is too rich to be considered as a figure of the past. The author has brought this home to us and proved the power of Neo-Thomism, by going to those works of the Angelic Doctor which some consider dead, e. g. *De Caelo et Mundo,* and drawing from them the principles by which he judges scientific theories current in the world only a little more than a generation. Dr. Van Hove is entitled to the gratitude of Catholic apologists for his painstaking study of the problems of the twentieth century in the light of the "Doctor Communis", and in doing this he has been digging up daylight.

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CARE AND UPKEEP OF PARISH BUILDINGS.

MODERN buildings require frequent inspection to insure a continuance of their usefulness. Many seem to think that they maintain themselves without attention. Building methods are now of a superior order, from the standpoint of both durability and economy of cost. This statement, however, does not mean that a structure may be neglected, after completion, without the risk of expensive deterioration. Buildings of to-day are constructed as well in their respective classes as ever in the world's history. Of course, much flimsy construction is found, but the finer types of edifices, federal and municipal structures, many churches, schoolhouses and residences are built exceeding well, in a way to endure and furnish satisfactory service over a long period of time.

Many of the structures of the past, while still in existence, have long since ceased to be really useful, owing to their bad state of repair. Naturally, many of them have been neglected, and their preservation is largely a matter of historical interest. The White House is to-day, in point of dignity of exterior, a fairly satisfactory place of residence for our Chief Executive, due to frequent repairs, replacements and painting of the exposed surfaces. On the other hand, there are in and about the city of Washington, under identical climatic conditions, many edifices that have fallen to a state of ruin. Of course, when structures are not intrinsically sound, the problem of repairs becomes a debatable question. Those, however, that are honestly and well built may be preserved far beyond their usual period of useful life by careful inspection and repair.

Inspection, if made at frequent intervals, discloses many signs of the need of attention. Wood, which is subject to dry rot, if examined from time to time, will display evidence of these tendencies toward disintegration. Dry rot, which usually results from lack of ventilation or circulation of air, may be checked almost completely and in a simple manner known to architects and builders. Sleepers, wooden strip imbedded in concrete filling and to which flooring is fastened, frequently show signs of dry rot. Creosote, with which the sleepers may be impregnated before laying, will do much to retard it. Dry

rot also affects wooden joists, studs and rafters, and becomes often a great source of danger in the structure. Many floors in old buildings are "rubbery" and they suggest the weakening influences of dry rot.

Painting is a necessary protection for all exterior woodwork. Frequent painting will reduce the losses from too rapid rotting of the woodwork of sashes, window frames, wooden cornices, exposed rafter ends, and other unprotected exterior parts of buildings. This painting should be done thoroughly and only after a cleansing off of the surfaces, and at intervals not exceeding four or five years. While the cost of painting is in itself something of an item, it is not great as compared with the cost of the complete replacement of parts that have rotted away. Wooden houses kept well painted have been known to last for over two hundred years. Certain woods are of course less prone to rot than others, but painting may be done and often is done carelessly, in a way to contribute little to the resistance of the wood itself. Hence the architect should be called upon to suggest the best mode of painting. His advice should in this important matter of upkeep be quite as valuable to the priest as any other professional advice he is capable of giving.

Interior woodwork, too, needs attention. Floors should be inspected from time to time. Wood floors rightly protected will continue to look well in spite of age and usage, and a reasonable attention to wear and tear is a guarantee of longer resistance to such influences.

Roofs need, above all other parts of a building, inspection of a most thorough character. The problem of roof drainage presents to the architect a matter of the greatest concern. The surfaces composing the roof, exposed as they are to the effects of heat, cold, rain, wind, snow, and ice, are peculiarly liable to breakage which causes leaks. In many cases gutters and down spouts become clogged up through neglect on the part of owners of buildings and the backing-up of water causes serious damage. Leaves blown about by the wind often accumulate in conductor pipes and the flowing-off of the rain water causes much of the roof trouble that is in evidence.

The breakage of the soldered jointing between pieces of the metal flashing permits water, particularly when driven by the

force of high wind storms, to enter a building. This condition of disrepair may easily be detected by the investigation of someone competent to detect flaws of this character. The cost of immediate repairs would be slight compared to the loss through the damage to plaster ceilings below. Roofs are often neglected simply because of their relative inaccesibility. The task of climbing to the roof level to look for trouble is not a pleasant one. The expense to be saved, however, by meeting difficulties before the acute stage when damage ensues, is well worth all of the trouble of looking over every portion of a roof.

Roofs covered with slate or tile are not everlasting. The slate or tile used as a covering material may well be expected to endure for a long time, much longer than the life of the average building. The slate or tile is often laid upon a wood construction, over which building paper or felt has been laid. The roof then becomes merely as enduring as the protective material below it and may therefore have a very short life.

Roofs of tile and slate laid over concrete slabs or gypsum block construction which has been made thoroughly waterproof, may be expected to last indefinitely. Tin roofs, of proper tin, and there are many grades upon the market, may last a long time, if kept painted. This proviso, however, is often ignored and the tin, which is a coating of iron with deposits of tin, may corrode as a result. Copper roofs are extremely durable, as their corrosion under ordinary atmospheric conditions is slow, but the joining together of the necessary sections is something that demands from the architect and builder the most careful study and workmanship.

Other metals, composite in character, have been used with success. Hard lead has proven very durable. Roofs of slag, tar, and gravel give good results upon flat surfaces, but of course they may not be used where travel over them occurs. Completely water-tight roofs may be built. They are well within the province of modern architectural engineering practice and are frequently in demand for storage buildings, housing ammunition, etc. Built-up felt roofs impregnated or mopped with asphaltum may be used for churches, schools, and rectories, as well as for other purposes. Their first cost may be considered high, but in view of their long life, there is much justification for the expense.

Roof leaks are annoying to everyone. A pastor will feel that his building is a sorry failure when the first small leak appears. The contractor is blamed very often unjustly. A leak may be taken by a careless observer as an indication of the faulty construction of a building, whereas in the great majority of cases it actually causes no damage except that of temporary disfigurement of plaster surfaces. However, leaks need not occur and no apologies should be accepted for their presence.

Buildings of fireproof construction possess a greater durability than those of a non-fireproof construction. The materials accepted as fireproof in the ordinary meaning of the term are brick, hollow tile, concrete and steel. Steel, however, must be protected by brick, hollow tile or concrete to render it safe against the danger due to exposure to high temperatures. All of these materials are durable to a high degree, being free from the attacks of dry rot and wet rot to which wood is subject. Steel when exposed, must be kept well painted, else it will rust. Hollow tile, brick and concrete, while subject to slight damage from erosive influences of the elements, are, practically speaking, proof against disintegration. Brickwork may require repointing from time to time and stone work as used in parapets at the tops of walls should also be inspected now and then to determine the advisability of repointing or refilling with cement.

Stones, of course, vary greatly in relative hardness and degree of resistance to the absorption of water. Most of the stones commonly found in the market resist absorption to a sufficient degree to render them available for first-class building purposes. It is well to be advised upon the reliability of stone before construction begins, since little may be done later to rectify a mistake in its selection. Some sandstones have a proneness toward scaling, but competent advice should guard against this risk.

In case of serious conflagration nearly every material collapses. Columns of steel incased with the usual amount of heat-insulating material, buckle, and stone, marble and granite give way. Short of this type of fire, however, these materials behave very well and are regarded as satisfactory. There is always danger to a fireproof structure, stone-faced, such as a church, when exposed to the flames of an adjoining building

afire. In high winds flames cross wide areas. This should be food for thought to the prospective builders.

Inflammable materials stored in a building render its state of safety most precarious. Insurance men should be consulted before such needless risks are run. The consciousness of these dangers may save many losses by fire. All in all a parish building is a heavy responsibility, one of which the priest may not rid himself when the architect and the contractor have finished their work. As an investment a building must be protected against deterioration, fire and accident, much as protection is afforded to securities such as stocks and bonds. The yield or income may be extended over a very long period by care and attention, or it may be cut short by indifference and neglect.

Insurance, certainly ample fire insurance, should be carried. In most cases it is made obligatory by mortgage holders, who consider it merely ordinary business routine and never fail to demand it. Fires have occurred, however, within recent years where no insurance was carried. This of course is extremely bad business, inexcusable except in the comparatively rare instance where no insurance can be written. Other forms of protection such as tornado and flood insurance suggest themselves in localities where such catastrophes are encountered. Accident insurance is carried by the contractor during the course of erection of a building and seems not to be needed afterward, although cases could exist that make it advisable.

Few fires originate to-day from defective electrical wiring, but in older buildings wired according to the crude methods of early days such occurrences were fairly common. Modern installations make for a maximum of safety. Hence, old buildings should in prudence be rewired. Occasionally the insurance authorities require this. An owner should see to it, however, that the risks to which his buildings are daily subjected are not unnecessarily high.

The visible cracking and settling of walls cause, as they should, a great amount of concern to the priest, having charge of church, school or convent buildings. Cracks in walls may or may not be danger signals. Nearly every building of non-fireproof construction will show cracks after a few years. These will ordinarily show themselves where the partitions

join outside walls or in ceilings where the partitions do not occur one under another. Wood construction in its drying out shrinks somewhat and many cracks result of an unimportant structural effect. These are nevertheless very unsightly and the device of the "jerry builder" is to cover them up with wall paper. Serious cracks may occur, owing to the failure of some structural member or the abuse of the bearing capacity of floor construction. I have personally noted dangerous cracks in the outside walls of churches which were incorrectly buttressed.

Many cracks and other defects in buildings are caused by the uneven settlement of bearing walls or piers; this may be remedied but it is not a task for a novice in building to undertake. A competent engineer should be consulted. The architect will call such an expert into consultation. This may prevent loss of life and serious damage to the property. Roof trusses have been known to slip upon their bearings and cause great destruction in their collapse. Any suspicion of danger should suggest to the priest the seeking of advice.

In some localities soil conditions are so poor that constant cracking is noticed, but skilful designing of the footings does much to make for security. Some settling may be seen in the great majority of buildings, but it is not cause for undue alarm. It is well, however, to account for any sign of settlement which may appear.

Mechanical equipment needs attention from time to time. Plumbing wears out and the fixtures become obsolete. Attention should be given to the valves in fixtures. Offering friction, as they do as matter of necessity, a constant wearing takes place. Washers should be replaced and fixtures tightened up to prevent wastage of water. Pipes laid in certain soils corrode very quickly and need replacement. As an alternative to this replacement a grade of pipe may be installed—brass pipe, perhaps, capable of warding off the process. Pipes embedded in walls are difficult to reach, but up-to-date installation makes replacement more easy. Traps give some trouble and require cleaning out at intervals. Grease traps in kitchens also demand occasional attention.

Heating apparatus, boilers and radiators demand but little time for inspection. Of course grates burn out after a time, and in water-tube boilers new tubes may be required. Radia-

tors are practically neglect-proof. Hot water and steam systems should be checked up occasionally against air-pockets and other causes of poor circulation. Flues demand little attention because in general heating systems do heroic work. Yet they should be examined now and then.

Lighting systems seldom get out of order. Bulbs, of course, burn out after a definite hour service and need replacement. Fuses are easily replaced and a capable janitor may attend to such details with little effort. A diagram showing the relation of fuses to wiring should be within reach always. Buildings look badly with broken window-glass lights. Hardware, such as locks and knobs, may need repair long before it is given them. Weather-strips offer a safeguard against leaky windows, and consequent heat loss in winter. Metal window frames, now quite common, dispense with the use of weather strip.

The annual budget of parish expenses should be made to include proper items for the upkeep of parish property. Left to the hazards of good fortune, little money may be exacted, but a fair average may be ascertained and applied with the assurance of a good investment. An inventory would show the value of things owned and it will be found that a certain percentage of value will be necessary to expend yearly to keep efficient all parts of the properties. The rate will be as scientific as the fire-protection rate and as logical.

Then the life of a building should be carefully estimated. A structure having outlived its usefulness should be torn down. It may not be good business to attempt to remodel it. The revamping of old buildings is often expensive, out of proportion to results. Contractors nearly always demand a greater margin of profit in remodeling than in new work. The made-over building, too, seldom entirely suits its purpose and some compromise has to be made. Our stringent building codes make it difficult to carry out new work upon the lines of the old. Building codes are more scientific, and building inspection is more exacting than heretofore.

Brick used in old buildings which are to be torn down may again be used, but plumbing, heating, wiring apparatus is almost never of use. The opinion that generally prevails to the effect that the older buildings were better built and had superior materials is quite incorrect. Older buildings while heavier

were much less scientifically built and the wider range of present-day materials permits much better construction work. The poor work that is often done to-day is deliberate—it must be very cheap. But the wise builder selects sounder materials and can secure, if he be willing to pay the price, very superior workmanship. All of this makes the problem of upkeep less burdensome.

All types of buildings are becoming far more elaborate in character than was formerly the case. Schoolhouses, which in the early days consisted of a single room, heated by means of a wood stove, are now structures of a very complex plan with rooms of standard size, lighted unilaterally and heated as well as ventilated by filtered air, the temperature of which is automatically controlled. This radical development has been accompanied of course by a corresponding increase in cost of erection and by a corresponding increase in the cost of maintenance. Churches are also built in a far more substantial fashion than formerly. Very few of the pseudo-Gothic structures executed in plaster finish and non-fireproof throughout are being built. The average church of to-day is better than its predecessors in that it is built of more substantial materials. It is also quite likely to be far more sensible in plan, better heated, properly lighted and having better acoustics. Naturally the additional cost of annual maintenance is disliked, but buildings can never be erected so scientifically that upkeep cost will disappear. The great Gothic cathedrals of continental Europe and England require the constant help of stone-cutters working under the supervision of a resident engineer or architect to wage upon even terms the battle against disintegration. Many of the ornamental features of such structures have been repaired or replaced many times in the years of their existence. It is taken for granted in France that a public building even of unimportant size will need the constant personal care of an architect during its entire lifetime. Accordingly, men who have finished their term in Rome as "Prix de Rome" are appointed by the government to take charge of work upon their return. All public or national monuments are kept in a state of good repair, and many of them are of very little practical use.

Gothic structures, while weathering well under ordinary climatic conditions, in severe climates give much trouble. The multiplicity of recesses in the under-cut stonework furnishes pockets into which water finds its way and freezing causes disruption. The steep roofs used in most forms of Gothic are excellent for the throwing-off of snow, which, when allowed to accumulate upon roofs, is likely to cause damage. European buildings in general, of any considerable degree of antiquity, would not be tolerated in this country. Our love of comfort and convenience far outweighs our regard for architectural beauty. Chartres, with all of its beauty of stained glass, would arouse in our country indignant criticism on account of the irregularity of its floors, and lack of warmth in the colder months. The cost of heating and ventilating our modern buildings with other mechanical equipment mounts generally to twenty-five per cent of the entire cost of any structure. The annual upkeep of some buildings, the coal and light bills and average annual replacement charges yield a total over the normal life of the building almost as great as the first cost of the building. The structural parts of the average buildings as a rule cost less to maintain than the portions designed for our comfort and convenience. Hence, most of the money spent upon upkeep is due to the demands of our type of civilization.

A priest who knows the location of all service controls, such as gas, water, etc., in an emergency such as a fire can render intelligent aid to the fire department. The position and safe use of electrical switchboards should also be known.

Needless restoration of buildings is sometimes undertaken. Stonework looks much better after a few years of weathering or exposure to the atmosphere. Structures should not be "cleaned off" exteriorly, as such processes are destructive to artistic effect in removing the softening tones that time gives to a structure. Many of the well known monuments of architecture of past ages owe much of their interest and artistic quality to the splendid "patina" that the passing of time has given them.

A factor in the upkeep of our modern buildings is desire for make-believe, the counterfeit. Our love for imitation has led us to copy in plaster or other flimsy material, stone and wood carving and to imitate richly marked marbles by means

of paint. Of course such devices yield the return to be reasonably expected. They go to pieces in a short time, and then the endless task of keeping them looking well begins. There is no real need for such vainglorious copying, particularly in churches where example is expected to be set in an architectural way.

Of course there are imitation stones on the market which are quite satisfactory from the standpoint of durability, but in general imitations are in bad taste. And from the standpoint of upkeep they submit a problem of durability shrouded in doubt, owing to the relatively short time that they have been employed.

The Venetians used their "scagliola" or imitation marble, the Greeks painted over much of their very beautiful marble surfaces. Gothic times indicate little imitation work, although the integrity of stonework was in a few instances disregarded by a painting over of decorative patterns, as in the Sainte Chapelle in Paris. Occasionally the ribs of stone-traceried vaulting were imitated in England and elsewhere; but in general there was no great use made of subterfuge. To-day in many of our churches the spire carrying the cross may be found to be made of galvanized iron, the altar in wood, painted to appear like stone and the stained glass with transparencies of paper pasted over them. Cement floors, too, are made to look like tile by marking off into little squares, but the effect is not lasting and when the cement begins to crack the result is disconcerting.

After five years of service an inspection of every building should be made to bring to light tendencies to, if not the presence of defects or faults in construction. Such an inspection should be directed, if possible, by the original architect of the building, and whatever work may be required should be done by the builder or contractor who was responsible for the erection of the building. The cost of this thorough going-over of all parts of the structure, including heating, ventilating and electrical installations, would in itself be small and the attention would repay the priest many times in the saving of costly repairs due to neglect. Plumbing, for example, is less likely to stand neglect than other services of a building, and must be kept in good order. Painting may be done as necessary to protect

wood-work. Roof leaks may be repaired and gutters, down spouts, conductor pipes, all parts of the roof-drainage system may be put in good order with moderate expense if done in time.

It may transpire that after a building has been used for a certain period of years it has reached the end of its career of usefulness. An inspection would determine this fact and pave the way for its replacement. Should a building become obsolete the fact should be known by the priest. He should not continue year by year to expend substantial sums in replacements in the event that a new building would be the logical outcome of the condition. Expert advice is his best guide in this crisis, and this should come naturally from his architect and his builder.

Obsolesence varies with the type of construction employed and wear and tear tempered by careful attention to maintenance. Some flimsy structures last a long time; some are made to serve too long a time. All of this is fairly technical and should be left to those equipped to study and deal with such cases. The priest will save money by prudent consultation. As a practical conclusion of his duties toward his people, nothing finer could be done than to turn over to them good buildings, well equipped, not decaying from neglect. The actual cost of expert advice upon this score will be well within reason. A hundred dollars a day for a few days would pay his architect, who would properly instruct the builder. These few hundred dollars would save thousands, perhaps. It is done in business circles. Federal and local authorities insist upon it and the priest who wishes to be in line in enterprise, should do likewise.

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SACRED MUSIC: ITS RESTORATION.

I. Approved Forms of Sacred Music.

"SACRED music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries." [1]

The official form of sacred music, and that alone which the Church prescribes for the liturgical services and prints in her liturgical books, is Gregorian or Plain Chant. It is called Gregorian because it was revised and cast into classic mold by the first Benedictine Pontiff, St. Gregory the Great (590-604). "Plain Chant is characterized by the fundamentally equal time value of its notes and by its free rhythm. The Chant has developed out of the text of the liturgical prayer which it adorns, and to which it is always subservient. For we must not forget that Chant is essentially 'Prayer sung—not music rendered'".[2]

There are two other kinds of sacred music which are approved by the Church for use at divine service. Polyphonic Chant, which reached its greatest perfection at the hands of Pierluigi da Palestrina (1526-1594), follows the rules and spirit of the Plain Chant, but enhances its simplicity by the introduction of different voices. Pius X in his Motu Proprio of 22 November, 1903, wrote as follows: "The classic polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music; hence it has been found worthy of a place side by side with the Gregorian Chant in the more solemn functions of the Church, such as those of the Pontifical Chapel."

The third form of approved sacred music embraces all appropriate contributions of modern musical art. In the words

[1] *Motu Proprio on Sacred Music*, by Pius X, 22 November, 1903.

[2] Stephen Thuis, O.S.B., St. Meinrad, Indiana.

of the Motu Proprio referred to above, "The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently, modern music is admitted in the Church, since it too furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions."

In the following pages, it is proposed to speak of the Gregorian Chant, which "is the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices," and which "has always been regarded as the supreme model for sacred music". Let me first sketch briefly the history of the Gregorian Chant down through the Christian ages, and then deal more at length with the important chant reform of the past seventy-five years. How large a part of the work of restoration was accomplished by the sons of St. Benedict will appear in the course of the article.

II. History of Plain Chant.

It is convenient to divide the history of Plain Chant into five periods. The first period extends up to the year 600. Even during the very first centuries of her existence, the Church undoubtedly made use of music in connexion with divine services, but it is impossible to give any very definite idea as to its character. St. Paul makes mention of psalms and hymns and sacred songs. The Church adopted whatever was appropriate for her purpose from the art of the Jews and of the various nations of the Gentiles. For instance, the psalms from the earliest times have been used by the Catholic Church just as they had been a part of the services of the synagogue. Hymn singing was introduced into the Western Church from Syria by St. Ambrose (d. 397), who confirmed the faith of his flock at Milan by means of hymns sung in common. St. Ambrose became known as the "Father of Ecclesiastical Music," and the Milanese chant, which flourished at Milan perhaps as early as the fourth century, although now preserved only in MSS. of the ninth and later centuries, is called Ambrosian. A schola cantorum existed at Rome as

early as the pontificate of Celestine I (422-432). During this period, the Plain Chant, under the influence of the Holy Ghost abiding in the Church, was gradually evolving according to the genius of the Christian Faith.

The second period extends from 600 to 1000, and these four centuries may be called the golden age of Plain Chant. Reliable history bears witness that the great Benedictine Pontiff, Gregory I (590-604), "either personally or through his Roman singing school, collected and edited the existing melodies, and in his Antiphonarius Cento gave a uniform and characteristic stamp to the various chants."[3] From Rome the Gregorian Chant was carried to England in 596 by Benedictine missionaries under the leadership of St. Augustine. The Roman chant spread to Spain at an early period, but it is impossible to fix the precise date. English Benedictines who came over to the continent of Europe to evangelize the barbarian tribes were largely instrumental in the spread of the Gregorian Chant throughout northwestern Europe. Then, too, cantors direct from the Roman school founded chant scholas in France and Germany, due to the zealous efforts of King Pepin (d. 768) and to the strict liturgical ordinances of Charlemagne (768-814). The most flourishing schools were those of St. Gall and of Metz. "The schools of Reichenau, Mayence, Fulda, Trier, Hirsau, as well as Rouen, Chartres, Tours, Rheims, Corbie exerted a lesser influence."[4]

The third period may be dated from 1000 to 1600. Productions after the tenth century are lacking in the simplicity, naturalness, and warmth of feeling which characterized the earlier compositions. The introduction of harmony marked a significant departure from the simple unison singing of the chant. At first it took the form of rendering the same melodies with exactly the same intervals but at different pitches of the voice. The first crude efforts for enrichment of the Gregorian melodies slowly passed over into part singing or Polyphonic chant, but the ancient melodies, now called *Cantus Firmus,* were preserved almost intact up to the end of this period. Polyphony, which began gradually to invade the

[3] *A New School of Gregorian Chant,* Johner, O.S.B. Third English Edition, 1925, p. 181.

[4] Johner, *op. cit.*, p. 185.

domain of Plain Chant in the fourteenth century, reached its acme of perfection at the hands of Palestrina in the sixteenth century. The complex and majestic compositions of this time, written for four, five, six, and even more voices, tax the abilities of our best trained choirs to-day. This embellished form of the chant, inspired as it was by deep-rooted faith and by an abiding spirit of true devotion, is well adapted to the grandeur of the most solemn church services.

The fourth period of the Plain Chant may be fixed at 1600 to 1850. The spirit of the pagan Renaissance led to a disparagement of the simple chants of the ancient Church. The Gregorian melodies, devotional and austere, were either abandoned altogether for the more elaborate forms of music or were shamefully multilated in accord with the arbitrary esthetic standards of the Renaissance era. The principles on which Gregorian Chant has been founded were either unknown, misunderstood, or contemned. The genius of the truly Christian music, which had flowered forth in the ages of Faith, was no longer understood; the elevating purity of its simple character was no longer appreciated; and its peculiar fitness for divine service was no longer realized. This is the period during which the choir was turned into a public stage, whereon theatrical stars performed for the entertainment of the audience while services were held at the altar. The spirit of the concert hall had invaded the sanctuary and the holy place was profaned by sensuous secular art.

The fifth period, which may be opened with 1850, still continues. It is a time of reform. Although the baneful spirit and practice of the age of decadence has lapped over even to our own day, nevertheless serious attempts at reform began about the middle of the last century. The reform falls into three quite distinct divisions and it is well to note these in order to obtain a clear idea of the necessary but almost appalling task which confronted all true lovers of sacred music. First, it was imperative to restore the genuine text of the Gregorian Chant of the Roman Church, which had been so neglected and abused that it was impossible to determine it from the scant and discordant versions extant. Secondly, the esthetic principles according to which the Chant was composed, and the rules for its proper execution, had to be redis-

covered. Otherwise, it would be impossible to appreciate the intrinsic genius of the plain music, and its native beauty would be marred by faulty rendition. Thirdly, the sensuous music of the modern period had to be driven from the temples, and the choir once more made to serve as a modest, humble, and devout handmaid of the sacred functions accomplished at the altar.

It is proposed to treat here especially the first division of the chant reform, the restoration of the traditional Gregorian text, lay some emphasis also upon the second phase, the rediscovery of the esthetic principles of Plain Chant. Although many zealous workers have made their contribution toward the attainment of these goals, the major portion of the task fell to the lot of the Benedictine monks of Solesmes Abbey in France.

Solesmes Abbey and its Work of Chant Reform.

The abbey of Solesmes is located near the little French town of Sable in northern France. It boasts of history running back to the year 1010. In 1791 the monks were driven out by the decree of the Constituent Assembly suppressing all religious orders. The old house of prayer and virtue was to lie abandoned for a period of forty-two years.

The renovation of the once famous Priory is due to Prosper Louis Paschal Gueranger, who was born in the little French town of Sable, 4 April, 1805. When he was two years old, his father reöpened a college in the former guest house of the Solesmes monks, and little Prosper had every opportunity to become acquainted with the abandoned Priory. As he advanced in years and understanding, his heart ached at the desolation of the once flourishing center of religious life. He was ordained as a secular priest, 7 October, 1827. The zealous young curate found himself drawn to that life of prayer and complete devotion to God's service which is characteristic of the religious orders. He yearned to reëstablish the Benedictine Order in France and succeeded in beginning the monastic life with five aspirants, also originally secular priests, at the old Priory of Solesmes. The new community was installed 11 July, 1833, with the Abbé Gueranger as Prior.

The crowning work of Abbot Gueranger's long and useful life lay in the field of the liturgy. Due mainly to his efforts,

the Gallican liturgies, as various as the dioceses of France, were replaced by the Roman liturgy, and thus France was drawn into a closer union with the Holy See. The beautiful and soul-inspiring liturgy of the Church was presented to the common people in the *Année Liturgique* (The Liturgical Year), a work appearing in occasional volumes from 1840 until the holy Abbot's death in 1875, and completed afterward by another hand. In this work, the various feasts of the ecclesiastical calendar are presented in a popular way, enabling the reader to catch the spirit of the feast and to join in its celebration.

Undoubtedly the primary feature of the Benedictine life is the singing of the divine praises—the chanting of the Divine Office. Dom Gueranger and his little community devoted themselves zealously to the work of the choir. But the disregard and the abuse of the traditional Gregorian Chant through the preceding centuries had rendered it impossible to obtain authentic and reliable texts of the chant. The monks were obliged to use a seventeenth-century edition of the chant together with a few stray volumes, which were so defective and discordant as to be of little use. Abbot Gueranger decided that the beautiful and renowned Plain Chant of the middle ages had been corrupted almost beyond recognition. Grieved at the mutilated condition of the chant texts, he deputed Dom Jausions, one of the members of the community at Solesmes, to prepare reliable chant books for the monastic choir.

Dom Jausions was assisted in the work by a young novice named Dom Pothier, into whose hands he gradually placed the entire task. This gifted young monk, with the spark of genius and the flaming zeal of youth, travelled about all over Europe, searching the libraries for ancient texts of Gregorian Chant. He carefully studied the old manuscripts, some dating back as far as the ninth century—before the decadence of the Gregorian Chant had set in. He took exhaustive notes, sometimes copying entire volumes, and endeavored to establish the original Gregorian melodies as they had flourished in fixed form through the early middle ages.

In 1880 appeared *Les Mélodies Gregoriennes,* in which were embodied the fruits of those years of research. In 1883, Dom Pothier published his *Liber Gradualis,* the result of twenty-

four years of intensive study. Its text had been determined according to the principle that when manuscripts of different periods and places agreed upon a version, it could be affirmed that the Gregorian text had been discovered. Dom Pothier continued by degrees to publish the *Liber Antiphonarius,* then the Processional, Responsorial, and other works.

Dom Pothier was at this time beyond question the highest living authority on the traditional Plain Chant of the Church. Perhaps a balanced estimate of his work lies in the statement that it was a far-reaching step in the direction of complete restoration of the genuine Gregorian Chant text, but that the paucity of available manuscripts and the disregard of some important rules of critical scholarship made it unsatisfactory as a finished product. However, we cannot but honor Dom Pothier for the momentous pioneer work which he accomplished and for the help and inspiration which he furnished to the critical school destined to perfect the task at which he had so long, honorably, and fruitfully labored. Dom Pothier died 8 December, 1923, at the age of eighty-nine years, in the sixty-fifth year of his priesthood, the sixty-fourth of his profession, and the twenty-sixth of his rule as Abbot of St. Wandrille Abbey in Belgium.

Dom Mocquereau and His Critical School.

The next prominent figure in the chant school of Solesmes is Dom André Mocquereau, O.S.B. He was born 6 June, 1849. Already an accomplished musician, he entered at Solesmes, was professed 9 April, 1877, and ordained to the holy priesthood 28 December, 1879. He was given charge of the monastic choir, which he soon made a model chant schola. Dom Pothier gradually initiated this zealous and capable young monk into the work of chant reform. As defenders of the different versions of the chant vigorously attacked the restored melodies published at Solesmes, it became necessary to furnish the critical apparatus upon which these texts were based. For this purpose Dom Mocquereau established the famous periodical *Paléographie Musicale* in 1889, since which time ten monumental volumes have appeared. From the defensive he gradually passed over to the offensive, pointing out that extant versions of the chant were full of many errors and insisting

that the only proper solution of the question lay along the lines followed by the Solesmes monks, in once more obtaining the pure unadulterated text as it had flourished and was handed down through the middle ages.

As Dom Mocquereau delved ever deeper into the sources which Dom Pothier had used for his editions of the chant books, he became aware of the pitiable scarcity of manuscripts and realized that the libraries of Europe would have to be searched more thoroughly. At first he himself undertook journeys about Europe, studying the documents, making extensive notes, and taking photographic copies of all important manuscripts. Then other monks were sent out to obtain copies of the chant manuscripts, while Dom Mocquereau remained at Solesmes, examining and collating the fruits of their quest. He built up a corps of ten or twelve skilled monks to assist him in his work. The critical school this time followed the laws of the most exacting scholarship, and every little detail proceeded according to plans outlined by the master.

With the documents at hand in original or copy, the monks prepared synoptic tables in which the history of a melody, a neum, and even a note could be easily and accurately traced through the manuscripts of different times and places. Thus every text finally determined upon had elaborate scientific apparatus to support it. The various parts of the chant fell into three divisions as regards the evidence of documents and the mode of determining the genuine reading. In the first class of melodies, the text remained fixed and unaltered in a steady stream of tradition and the monks had but to make a faithful copy. The second class comprised those passages whose original form had been corrupted in the course of ages and could be restored only by the study of an overwhelming abundance of documentary evidence. The third class contained those infrequent melodies in which variation was so multiplied that no genuine text could be discovered. In such cases, if there was a Roman version, it was chosen; otherwise, the most appropriate melody was selected.

The cultivators of sacred music began to swing over to the support of Dom Mocquereau's critical school. In 1901 the labors of the Solesmes monks received the highest recognition from Pope Leo XIII. In his letter of 7 May, 1901, to Dom Paul

Delatte, O.S.B., Abbot of Solesmes, he wrote: "We are aware, and have elsewhere expressed our commendation of the diligence which you have so ably devoted to the study of those sacred chants traditionally ascribed to the authorship of Gregory the Great. . . . In like manner, we cannot but express our approval of your well known labors, so industriously and constantly renewed, in collecting and publishing ancient documents bearing on this subject. We see the varied prints of these labors in the many and most welcome volumes which you have been so good as to present us from time to time. And now, as we hear, these works are everywhere receiving the attention of the public, and in many places are coming into daily use."

In 1901 the Solesmes monks were driven out by the French government. They moved to England, establishing themselves on the Isle of Wight and transferring thither the entire equipment of the critical chant school. In 1904 Pope Pius X named Dom Pothier, then Abbot of St. Wandrille Abbey in Belgium, President of a Pontifical Commission which was to prepare an official Vatican edition of liturgical melodies. The same holy Pontiff, in his letter of 22 May, 1904, to the Abbot of Solesmes, entrusted the preparation of the chant texts to the Solesmes monks, writing as follows: "We wish it to be the work of the congregation of which you are the superior, and expecially of the community of Solesmes, in their own manner and method, to go through the entire records, now existing, and when they have thence elaborated and arranged the materials of this edition, to submit them to examination and approval of those whom we have appointed."

The work was at once enlarged and intensified, and thousands of photographic copies of the ancient manuscripts poured into Appuldurcombe House on the Isle of Wight. Neither labor nor expense was spared to accomplish this high mission in the most efficient manner possible. This work is now almost done. In the intervening years the following liturgical books have appeared in standard editions, issued from the Vatican Press, declared official by special decrees of the Sacred Congregation of Rites, and pronounced binding throughout the Latin Church.

"Graduale Sacrosanctae Romanae Ecclesiae," 1907.

"Officium Defunctorum," 1909.

"Cantorinus Romanus, seu Toni Communes Officii et Missae," 1911.

"Liber Antiphonarius," 1913.

"Martyrologium Romanum," 1913.

"Officium Majoris Hebdomadae et Octavae Paschatis," 1922.

"Rituale Romanum," 1925.

Dom Mocquereau, by his close and exhaustive study of the ancient mauscripts, was able to determine many of the principles by which the authors of the Plain Chant were guided. This gave him a deep appreciation of the true beauty of the chant and the norm according to which the chant should be rendered. In 1910 the free rhythm advocated by the Solesmes School as the traditional and only proper rhythm of Plain Chant was declared by the Holy See as binding upon all. Dom Mocquereau's doctrines for the execution of Gregorian Chant have been widely accepted.

In our own country, the Pius X Institute of Liturgical Music, founded in 1918 in New York City by Mrs. Justine B. Ward, and presided over by Mother G. Stevens, R.S.C.J., teaches Gregorian Chant according to the principles discovered and interpreted by Dom Mocquereau. Mrs. Ward spent nine months at Quarr Abbey on the Isle of Wight when the monks of Solesmes lived there in exile. After the monks returned in 1922 to the Abbey of Solesmes in France, Mrs. Ward visited them again and has since repeated her visit several times. She has become thoroughly conversant with the teachings of the greatest living authority in the field of Plain Chant and familiar with the actual rendition of chant by the long-standing model chant schola of the world. Thus prepared for her task, she has written a book in which she has made an admirable adaptation of Dom Mocquereau's doctrines, and has drawn up the Justine B. Ward method of teaching chant. This method, used for nine years in the Pius X Institute, has produced most gratifying results. Children have been taught to render Gregorian music according to the mind of Pius X in a manner hardly considered possible a few years back. Special

courses are arranged for teachers who come to the Institute from all parts of the country and who return to their respective homes to apply the method in their own schools. In 1922 Dom Mocquereau conducted lectures during the summer session, and the large number of priests, Sisters, lay teachers, and ranking musicians in attendance attest not only the standing of the Institute and the authority of Dom Mocquereau, but also the general and sincere interest being shown in the Plain Chant. During the summer of 1927, lectures were given at the Institute by the Right Rev. Paul Ferretti, O.S.B., President of the Pontifical Institute of Sacred Music in Rome.

To Dom André Mocquereau more than to any other man is due the credit for the actual work of Plain Chant reform, and to-day he is beyond question the world's leading authority on Gregorian Chant. He is now a white-haired veteran. The storms of seventy-eight winters have passed over his head. But when the last sweet echoes of chanted praises of the Most High die out in the vaulted roof of the beautiful Abbey Church at Solesmes, and the venerable monk kneels for a last silent prayer before retiring from the choir stalls, he thanks God that the same beautiful chants are now reëchoing in the sanctuaries of churches throughout the world. And we, as we kneel in prayer before the altar of God, lift up our hearts in gratitude that the Holy Spirit, working in His Church, saw fit to inspire followers of the great St. Benedict with a holy zeal for a return to the sacred music of the ages of Faith, and imbued them with persevering energy to carry the momentous task of restoration of Gregorian Chant to so successful a conclusion.

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LEON A. MCNEILL.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

INDULGENCED ROSARIES.

The REVIEW has received the following communication from the Apostolic Delegation in Washington:

Recently a number of inquiries have been made of the Apostolic Delegation by priests and laymen concerning certain faculties said to have been granted to the Reverend Lucas Etlin, O.S.B., of Clyde, Mo., lately deceased, and to the Reverend chaplain *pro tempore* of the School Sisters of St. Francis, at St. Joseph's Convent, Milwaukee, Wisconsin.

In printed leaflets, which have been widely dispersed, these priests are declared to have been empowered to bless rosaries and to attach thereto the "Indulgences of the Holy Land". The concessions declared to be attached to this blessing were very extraordinary, namely, that on each and every bead of a rosary thus blessed one might gain all the indulgences that could be gained by visiting the Holy Places in the Holy Land. It was implied in the said leaflets that this extraordinary blessing was a rather exclusive privilege of the priests in question.

His Excellency, the Apostolic Delegate, wishing to have these concessions set forth in their true light and to prevent any misunderstanding or deception on the part of the faithful, brought the matter to the attention of the Sacred Tribunal of the Poenitentiaria in Rome, and now makes known the Response of the Sacred Tribunal dated 27 December, 1927.

> "We have examined the two cases referred to this Sacred Tribunal in your Excellency's letter of 22 November, 1927: one of them regarding the Rescript granted by this Sacred Tribunal 19 February, 1926, to the chaplain *pro tempore* of the School Sisters of St. Francis, of St. Joseph's Convent, Milwaukee, Wisconsin; the other regarding the Letter of the Office of the Secretary of State

of His Holiness, sent 23 March, 1925 to the Reverend Lucas Etlin, O.S.B.; both cases referring to the faculty of blessing rosaries with the application thereto of certain definite indulgences.

"In making the aforesaid concessions in these two cases the mind of the Holy See was to grant *the faculty of attaching to rosaries those indulgences only which are to be found in the Raccolta di orazioni e pie opere, (edition of 1898) pp. 525-527, under the title 'Croci, Crocifissi, Corone, Rosari, Statuette, Medaglie, ecc. di Terra Santa'.* These indulgences are nothing more than the *Apostolic Indulgences,* which were specified in the list published 17 February, 1922 *(Acta Apostolicae Sedis,* Vol. XIV, p. 143) and in a printed official leaflet, a copy of which was sent together with the above mentioned Rescript of 19 February, 1926.

"Your Excellency is authorized to make of this communication any use which may be necessary or expedient in order to correct, as soon as possible, any misunderstanding which may have been occasioned by the publicity given to the said concessions."

(Signed) L. CARD. LAURI,
Poenitentiarius Major.

(Editor's note). The list of the "Apostolic Indulgences" published 17 February, 1922, contains all those indulgences which the Supreme Pontiff intends to grant when a rosary is blessed by him or by anyone to whom he has granted the faculty. It is customary for each Pope to publish such a list at the beginning of his pontificate, and that of 17 February, 1922, is the list published by Pope Pius XI.

This faculty has also been given by the common law to all Cardinals and Bishops, as may be seen from Canon 239, 1, 5 and Canon 349, 1, 1 of the *Codex Juris Canonici.* Besides, many priests enjoy this same faculty by virtue of their membership and activity in certain pious associations, as the Holy Name Society, the Society for the Propagation of the Faith, the Happy Death Society, and the Union of the Clergy for the Missions. (Cf. A. A. S., Vol XV, p. 107; Vol. XVI, p. 222; Vol. XVIII, p. 235.)

From the foregoing it will be seen that the faculties granted to the priests in question were not exclusive nor so extraordinary or rare as they might have appeared.

MARYKNOLL MISSION LETTERS.

The Chik Kai Mission.

Conjure up, from memory or imagination, a stormy, rock-bound coast; the traditional New England will suit admirably. Add a twisting tongue of land, its sides ridged with towering peaks, natural fortresses of sandy valleys through which purling streams course to Mother Ocean. Locate an irregular collection of rude dwellings, mudbrick for the most part, and people in them of a hardy race, clad in unfamiliar garb and uttering strange sounds. Don't forget two old acquaintances, the restless sea and the blazing orb of day; but picture them in greater majesty than they commonly present to you. Deftly touch up the scene with some tropical features; a cluster of palms, a group of dun sailing junks, strange birds, bamboo of many varieties. Put in some rocky islets and inviting coves, then say to yourself: "What a perfect spot for buccaneers!"

Such is Chik Kai. But one detail is still lacking; a squat stone building surmounted by the Cross, the Catholic Mission Chapel. It is a forgotten corner of land, this Chik Kai; off the highroads of commerce, segregated by natural barriers as well as by those of race, language and customs from the rest of South China. "Go ye into the by-ways"—Chik Kai is a by-way, one of which it may be said: "The poor have the Gospel preached to them."

In fact, they have heard that message of their Saviour these sixty-odd years; since 1866, when Père Goutagny of the Paris Foreign Mission Society penetrated to these parts. He was followed by a line of French and Chinese priests, and latterly, by Americans. Father Goutagny and his successors laid solid foundations of the everlasting Faith, for although the past six decades have witnessed at least two severe persecutions and many of lesser degree, the Catholic Faith has endured.

Taking up the charge something over a year ago, sons of Maryknoll found a well-trained body of Christians, not so numerous as in other places, perhaps, but solidly established in

their beliefs and practices. Chik Kai possesses that which the missioner to pagan lands often fondly dreams of, a truly Catholic life and atmosphere. We might well claim to have the oldest and, speaking in general, the best Christians of any mission in the Kongmoon Vicariate.

In area, the Mission includes the entire Chik Kai Peninsula, from the South China Sea to Tus Shaan (Mountain Head) on the mainland proper. Chik Kai village, the center, lies at the extreme southerly tip of the central valley; Naam Yeung, a smaller hamlet but with more Catholics, is situated on the sea, three miles to the east; nine miles over the mountains to the northeast is found Tin Tow, where the Catholic body is large and representative. Chapels of Chinese type are to be found in these places, each of which is the hub of many rural settlements. Besides these, the Mission embraces Naam Chuen, Ma Tsz Au and very many hamlets between.

Our people are Hakkas, quite distinct on many counts from the Cantonese. Having their origin in Manchuria, these "stranger tribes" migrated in successive waves toward the Equator; some settling en route, but others following the southward trek to the tawny expanse of water, most consistent breeder of typhoons, called the South China Sea. Indeed, still they go South, emigrating in numbers from this section to the Federated Malay States. Hakkas are to be found from the Equator almost to the Arctic Circle. One large colony in Northern Kwangtung forms the Hakkaland over which Maryknoll's Father Ford presides. He has sung their glories and we merely pause to echo his paean of praise.

Chik Kai is a separate entity: it is the Hakka Mission of the Kongmoon Vicariate, and subject to Bishop James E. Walsh. It is as if a slice of New Jersey or California coastline were inhabited by a strange people; Caucasian in color and cast of countenance, but uttering sounds unlike the familiar American tongue and observing customs peculiar to themselves. Fishing and farming, those most ancient of callings, are the only pursuits, if we except a minority of shopkeepers. Of arable land there is little and life for the many is precarious. Our "bad uns" drift to banditry, for which the section bears an unsavory reputation, not wholly deserved.

When we say the Faith is firmly rooted here, we state a fact. Measured by the vocation test, the Mission ranks favorably and may hold its head high. Several priests and no small number of Sisters, native to this region, are now serving Christ the Universal King; while at present, Chik Kai has two boys in the Preparatory Seminary at Kongmoon and four candidates for the native Sisterhood, soon to be established by Bishop Walsh.

But, if Truth has its seat here, Error—call it Paganism, if you prefer—flourishes to an even greater degree. Our Catholics form but a tiny proportion of the inhabitants and the brand of superstitious idolatry surrounding them takes on a peculiarly aggressive form, such as we have not observed elsewhere in the two Kwang provinces of South China. There is a stirring call for action here: to hold what the grace of God and the sweat of generations of missioners have achieved, and to hack at, if not batter down in our lifetime, the walls of paganism. Here is heathendom unadulterated: the battle must be waged against it unceasingly.

Before we leave off, let us introduce a few local lights. First, there are Lucy Agatha and her mother, most solidly pious and generously loyal of any Catholics we have met anywhere. Rose, a younger sister, is training for the native Sisterhood. Then, meet the "Deacon": a Christian named Matthew, an old man, woefully poor, fervently Catholic and able to defend his Faith with dogmatic and historical arguments against all comers. There is the "Major" too, a gentleman of the old school, learned and urbane. Nip and Tuck, houseboys, who wish to study for the priesthood. Po Yin and Petrus Loh, shopkeepers. Anthony Wong, hardworking father, with a daughter in religion. Thomas Uen, who fishes a living from the sea and Leo Lam who winnows it from the soil. Our sometime gentleman of the main, now a thoroughly good Catholic. The happy, healthy band of altar boys . . . and so on.

There, with the Shan Foo, say to all kind readers: "T'in Chue po you!"—"God bless you!"

JOSEPH P. MCGINN, A.F.M.

Chik Kai, China.

THE CHURCH AND ITS ARCHITECT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Mr. Murphy's articles in your November and December copies deal with a problem of great interest to the Church. I heartily concur in the views which he expresses and venture to carry some of his thoughts further, in the light of my own experience as an architect.

The general average of ecclesiastical architecture in this country is distressingly low. The same denomination which boasts of a marvellous church in one city, designed, perhaps by Goodhue himself, houses its lesser privileged smaller congregations in "meeting houses", barren even of the culture and refinement which made the plain churches of early American history admirable. In some places money has been spent lavishly, but the result has been vulgar and unsatisfactory. In every instance where a church has been a real contribution to American art there has been a gifted architect who designed it. Not every architect is capable of designing a church, but nearly every architect feels that he himself is entirely capable. The work done tells the true story, and so many churches have been built that there is no real difficulty in separating wheat from chaff, and determining from inspection of past performances which architects are worthy of further confidence as ecclesiastical artists and which are not.

It is assumed that the churches of America are tired of the individualistic experimentation which has attended their efforts toward church building, and wish to lay a foundation for safe and orderly procedure for the future. In any congregation the question of financing a building undertaking comes first, and of equal importance, and at the same time, should come the question of employing an architect. There are known to be a definite number of members in the congregation or parish. There is a certain percentage of transient attendance. The development of the community suggests the provision which should be made for future growth. The financial status of the members determines the amount of the available money supply. Who but a trained and competent architect can give the information so necessary as to what kind of a building, how large, etc., can be built for that sum? The church does

not want, if it be wise, to ask information from the type of architect (unfortunately so numerous), which will convey "sales talk" and offer data intended to please rather than to inform correctly. When architects are asked to submit "free" sketches and to appear before committees and make statements in behalf of themselves, the congregation is making its initial blunder. It is exposing itself to the promoter whose sole chance of reimbursement lies in being able to sell his wares. His sketch is usually too "pretty", his estimate of cost too "low" to be reliable and true. Too much stress cannot be laid upon the importance of selecting an architect in a right and sensible way. Too much emphasis can hardly be placed upon the unwisdom of choosing an architect merely because he happens to be a member of the church. Too much importance can hardly be ascribed to the flat dictum that a church should act as an enlightened individual would act—pick out an architect on the basis of his professional qualification for the task in hand and on the basis of nothing else whatever.

What the architect will charge should be neither an allurement toward his engagement nor a bar to it. His merits should be passed on without regard to his price. If he is the architect *par excellence* for the particular "job", let his price be what it may, his employment will be a wise and an economical first step. The right architect will be familiar with the historic traditions of ecclesiastical art. He will have a mind sympathetic with its modern expression. He will not try to impede progress by advising against the fullest possible use of modern invention and convenience. He will have a wealth of experience from which answers to questions may be drawn. He will be tireless in his study of the needs and desires of the particular congregation which has sought his aid. He will know about the practical needs of the rather complicated modern church "plant". He will be able to harmonize the sometimes divergent ideas of the different types of committee members. He will be able to divide the available space economically and to plan it conveniently. The church he designs will doubtless be far different from the church of ancient tradition. Where the medieval church threw off satellites in the form of many chapels and shrines, the modern church will require Sunday School rooms, kindergarten, nursery, social rooms, parlors,

dining rooms, coat rooms, library, choir-rehearsal rooms, etc. With all and above all, the building must still be a church, and must look as a church should look. It must not resemble a theater, an office building, a club house, a "movie" palace, nor a pagan temple. It must preach "sermons in stones". It must invite. It must have a dynamic appeal of a highly spiritual quality. It must speak hopefully to a tired and worldly community of the real values in life. It must be what it claims to be. It must not be a sham, imitation affair. Whatever may be the merits of pseudo-marble, stone or what-not, nothing but genuine materials used and exposed for what they are should find place in the church building.

The curse of temporary makeshift, of building for a few years, which afflicts commercial architecture in America, should never hamper the church building. Here is an act of faith in immortality which should be bodied forth in a most ample and permanent way. Here safety from storm, war, riot, disturbances of all kinds should be suggested as a real presence. Here must be quiet, peace, inspiration, beauty. Here should lovely colors, gentle music, sweet-voiced chanters, and noble preaching serve the jaded spirit. And since the practical must go hand in hand with the ideal and work out a secure way, the problems of acoustics, proper seating, heating, ventilating, etc., must be studied and solved. The architect's should be the guiding hand at every step, no less at the completion when fixtures must be designed, decoration studied, equipment purchased, than at the beginning when the first elusive ideas are captured and made permanent upon the drafting board.

And so, just as at the beginning, the church takes stock of its finances and decides how much money it will be able to raise for the building, so also, at the beginning, let the church decide in all fairness that "the laborer is worthy of his hire", and employ the best architect it knows about, regardless of his price. A wise enlightenment will show that the architect who is worthy, being paid for his services and free from financial difficulties of his own, will devote his energy and attainments to the effort of producing at minimum cost such a building as has been herein suggested. The highest type of Christian architecture has been the noble church and cathedral of the "ages of Faith". Let us not despair of successful emulation

if the church is again ready to encourage and coöperate with the best talent in the architectural profession and will no longer tolerate the quack, the self-styled "specialist", the cheap producer of meretricious designs. If the effort be sincerely made there is no reason to doubt that a new era of religious art will dawn and that a renewed appreciation of what architecture really means will cause the liberation of a new type of architectural genius. The American church is a study worthy of the best minds in the profession. Its future may easily be very noble and very glorious.

WM. L. STEELE.

Sioux City, Iowa.

A NEW COMMANDMENT OF THE CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the article of the Reverend J. P. Archdeacon, O.P., in your November issue. "The Week-day Religious School and Catholic Action". It shows the earnestness and eagerness of priests, sisters, and lay-people to save the souls of the poor children attending public schools. They do the same charitable and necessary work that the Catholic chaplain at a non-Catholic university is doing for the Catholic student body.

But we all know that such endeavors are not the ideal, but only an excuse for Catholic education. The Church insists on Catholic schools in the whole curriculum.

Therefore the first duty of all these good and zealous people is to inculcate the necessity of Catholic education in Catholic schools. Children and parents should be reminded from time to time of this sacred duty in all earnestness. (In case of poverty good lay-people and societies will help to remove that difficulty.) To remain silent on this subject would be tantamount to a tacit approbation. "Qui tacet consentire videtur." Much can be gained by such admonitions. In Cleveland an urgent appeal to the parents on the occasion of the First Communion of these public school children brought many into the Catholic school the subsequent fall.

Unless this strict duty is earnestly urged there might be some reason for the fear harbored by some pastors that this manner

of taking care of our children in public schools might cripple, even destroy our Catholic schools; even good parents might think that the religious part of education is provided for, even by priests and sisters. To help all concerned in this important matter a new Commandment might be added in our Catechism: *To attend a Catholic School.*

And I would give it the first place, as it is, to some extent, the *conditio sine qua non* for all others.

Many parents and children seeing this law in the Catechism, would comply with it. For the unfortunate rest, the good work described in your November number would have to continue.

Of course, we tell the children in a general way that there are other laws not mentioned in the Catechism. But this law is in many respects of greater importance than others mentioned now. A Catholic who eats meat on Friday or misses Mass on Sunday knows the wrong and may easily return to a sense of duty; but these children may not even know their duty nor realize its importance, and, as a rule, never appreciate their religion fully. Thus it happens that ever so many of them and their offspring are lost to the Church.

Quickly learned, quickly forgotten. Because they were ignorant of the fundamentals. No lasting impression, especially in a school without a Catholic atmosphere. The writer repeatedly gave private instructions to such children when they wished to confess their sins. They may have known them the first time, but they forgot. If the same may happen in the case of parish-school children, how much easier with others. Here is the main reason for our deplorable losses; nearly 50 per cent of our children in public schools! Secret societies, mixed marriages and general indifference in religion are the natural results.

Would it not be better in many cases to erect a combination building of church and school, than a fine church without a school? The good Lord is satisfied, if only the temples of the Holy Ghost are provided for.

Would this not be the proper time to advocate along the whole line denominational schools, supported by the State, when all serious-minded people in consequence of the crime wave are clamoring for more religion? Worse off in this

respect in the country of religious liberty than Catholics in nearly all countries with predominantly Protestant denominations, we might gradually get the ear of many fair-minded people who would wish the same rights for their sects.

To come back once more to the proposed new law of the Church in the Catechism, it might be objected that the law in such drastic form allows no exceptions. The same however might be said of all ecclesiastical laws. The Church as a good mother, is ever ready to yield to the exigencies of her children. Lex ecclesiastica non obligat sub gravi incommodo.

If ever the very existence of our schools is threatened it will be a great help for us to be able to point to such a law in the Catechism, showing that the Catholic school is an essential requisite of the Catholic religion. The worst enemies of our faith in our own ranks are those who, perhaps unwittingly, are indifferent to Catholic schools or even oppose them. To them the enemy will point in the struggle, to prove his evil contention that Catholic schools are not necessary for faith and the defence of religious liberty.

T. H.

VESTMENTS WORN AT BENEDICTION.

Qu. To settle a dispute will you kindly answer the following queries in your REVIEW, as the matter at hand seems to be differently observed.

If Benediction of the Blessed Sacrament follows immediately upon Mass, so that the celebrant does not retire from the altar, is it permissible to lay aside the maniple, retaining the chasuble?

Or, is it obligatory for the celebrant to lay aside the chasuble also, and put on the cope?

If so, should the cope be white or of the color of the Mass?

Kindly note the authority for the decision.

Resp. 1. For "private Benediction", i. e. given with the ciborium, immediately following Mass, or for exposition of the Blessed Sacrament not to be followed by Benediction, the celebrant is permitted to retain the chasuble, laying aside the maniple.

2. For "solemn Benediction", i. e. given with the ostensorium, the celebrant must always wear the cope. When

Benediction is given immediately after Mass, the cope should be of the color of the chasuble, according to the general principle that when Benediction follows another service so that the priest does not leave the sanctuary, the color of vestments used for that service is retained for the Benediction. If, however, black vestments had been used, the priest should change to white, as no black vestments are ever allowed in presence of the Blessed Sacrament exposed.

3. In every case, the humeral veil must be white.

(Authorities:—S.C.R., 1615; 2562; 3175; 3949; 4268; etc., and liturgical authors *in loco.*)

PHASES OF CHURCH REUNION.

One of the most remarkable books on Reunion is that published by the ex-Dean of Pembroke College, Oxford.[1] The writer has a clear understanding of other churches outside the "Ecclesia Anglicana", and belongs to the advanced Anglo-Catholic or High Church school of thought in the National Church of England. "Any form of reunion," he says, "which interferes with the ultimate possibility of communion with the Holy and Apostolic See of Rome would leave many of us cold." So far so good; but he thinks that any scheme of reunion would be incomplete if it did not include the host of Christians who are separated from historic Catholic Christianity, such as Nonconformists, etc.

It would be difficult to find a word which is more misused than the word "Catholic" in England. In the first instance, the Church of Rome alone has the right to use it without adjectival qualifications. Historically, the Eastern Church claims to be Catholic and Orthodox. "Catholic" has been also assumed by Anglo-Catholics, Liberal Catholics, Free Catholics, and finally the Lutheran Archbishop of Upsala has claimed the name for his church of Evangelic Catholics. The foregoing sects with the Old Catholics, so called, are in reality Protestants or schismatics. As first applied by St. Ignatius of Antioch, the word "Catholic" apparently only meant the one true Church, Catholic, Roman and Apostolic. It was a

[1] *The Confusion of the Churches,* or A Survey of the Problem of Reunion. By the Rev. K. D. MacKenzie, M.A. Allen & Co., London.

world-wide Church according to St. Augustine and was united as a body with the See of Rome under the successors of St. Peter.

Nationalism asserted itself at an early date outside the true Church, like the numerous heresies. The patriarchates of the Eastern Church followed to an extent national lines. The Great Schism between East and West was itself the most striking example of national feeling. The Greeks and Latins were divided not only by language, but by an antagonism of ideas. The Germanized Latins scorned the effete civilization of the Bosphorus, and the Greeks in turn were conversely exasperated at the claims of the Northern Emperor to sit upon the throne of the Caesars. This led to the tragic doctrinal cleavage between the Eastern Catholics and the Latin West. The absence of national and individual characteristics in the Latin Church gives a truer sense of religion than the unreality of an Erastian Church, founded and organized as a department of State, like the Anglican, Eastern and Lutheran Churches. The Roman Church has definite and authoritative religion to preach and teach and does not blur Christian theology until it ceases to have any outline at all, like the Protestant churches.

Attempts at reunion with the Holy See make a fascinating story from the fleeting success of the Council of Florence in 1439 down to the efforts of Lord Halifax conjointly with the late Cardinal Mercier. The bishops of the Council of Florence were repudiated by their people when they went back to Constantinople, where the short-lived reunion was denounced up to the fall of that city in 1453.

In the days which preceded the Civil War in England, negotiations took place between the English court and the Holy See. Archbishop Laud, and Bishop Juxon of London and other bishops, according to the testimony of Bishop Montagu of Chichester, were ready to fall in with the Church of Rome as to a purely spiritual supremacy. Sir Francis Windebank said in 1624, "If we had neither Jesuits nor Puritans I am confident that the union might easily be effected." In 1632 Dom Leander a Sancto Martino, an English Benedictine, stated that "Reunion seemeth possible enough, if the points were discussed in an assembly of moderate men".

Archbishop Laud then, according to Mr. MacKenzie, was the first Anglo-Catholic trying to restore the English Church to essential Catholicism. In the reign of Charles II a great deal of discussion took place in England as to the possibility of reunion with Rome. The basis of reunion was to be the decrees of the Council of Trent, but the anti-Roman feeling of the nation was too strong against it. English historians state that the Pope was prepared for a Uniate Church in England on the following lines: the sanctioning and reconsecration of all the existing bishops; giving the king the right of nomination in future; the Archbishop of Canterbury to be made a patriarch; the national peculiarities of the English church to be recognized; the spoils of the Reformation not to be given up; Communion in both kinds to be allowed, if desired; Mass to be said in Latin with English hymns; the existing married clergy to be allowed to retain their wives, but celibacy to be observed in future.

Rome at that period formed Uniate Churches in the East, and divided the Orthodox Church into the different patriarchates. The foregoing concessions were permitted the people who broke away from the Schismatic Orthodox Church, like the Syrian and Coptic Uniates.

Under the less Catholic-minded son of Queen Mary of Scots, James I, Bishop Andrewes worked with the king, not for Catholic reunion, but only to bring the Church of England and the Church of Scotland together by rëestablishing episcopacy in Scotland. He joined in consecrating three Presbyterian ministers, *per saltum,* to the English episcopate. Those Scotch bishops were not first ordained to the diaconate and the priesthood. During this period Presbyterian ministers in Scotland were not rëordained, but their Presbyterian orders were recognized, so far as to being allowed to officiate. The Caroline bishops of that period in the Church of England recognized episcopacy rather as a necessary form of government than as an essential for the transmission of Orders. This is unpalatable to the High Church party of the present day in the Church of England, who talk so glibly about valid Sacraments and Orders. It shows the Church of England to be in communion with a church which had bishops, but no priest, who dispensed with Confirmation and used a prayer book which contained no

form of consecration for the Holy Eucharist. Another jolt is given to Anglo-Catholics by the Presbyterian government of their church in 1645, when the Westminster Confession was followed by the Directory for Public Worship according to Presbyterian form, and the Book of Common Prayer was prescribed. This was succeeded on the rise of Cromwell by the substitution of the sect of Independents. Charles I resisted this innovation, but at his death Cromwell's sect ruled the Church and intruded Independent or Congregational preachers to govern the National Church and administer its sacraments. Why should the bishops and clergy of the "Ecclesia Anglicana" be incensed against Leo XIII for pronouncing the invalidity of their Orders and Sacraments?

The Oxford Movement has largely moulded the National Church of England. That great change can be seen in clergy and churches by making a contrast between the Anglican Churches of England and Ireland. The latter alien establishment is more in harmony with Calvinism, or the old Evangelicism of England before Newman and Pusey's day.

Since the Lambeth Conference of 1888, which was under the influence of the Protestant Episcopal Church of America, the outlook in the East has changed by the formal recognition of Anglican Orders as valid. The Oecumenical Patriarch informed the Archbishop of Canterbury in 1922 that the Synod of his patriarchate had concluded that Anglican ordinations had the same historic validity as those of the Roman, Old Catholic, and Armenian Churches. So far the Eastern Church has not followed up the pronouncement by the presence of any Orthodox bishops at Anglican consecrations. In South Africa, as elsewhere, an approach to reunion ended on the question of the validity of Orders. A reunion in which Rome was not included would intensify the divisions between the Anglican Church and other communions, and it is a debatable question even among Protestants that any good would come out of it.

The Lutheran Church is in a very precarious condition since the fall of the Prussian monarchy. It has neither bishops nor succession and is searching out in every direction for some prop to stay its tottering fabric.

It is not possible to deal with Mr. MacKenzie's detailed statement as to the possibilities of ultimate reunion with Rome and the Eastern Churches.

The evils of division are admitted by the Anglican and Free Churches at Lambeth. The idea of a universal Church exercising its full influence on the life of each nation, and of the world, is seen to be the only worthy vision Christendom ought to entertain, but the tragedy of division continues. The evils of the Reformation are emphasized by preventing the great consummation: "One flock, one shepherd".

The acceptance of the Bible as a compendium of doctrine in Protestantism is no longer recognized. There is no heresy which has not supported itself by an appeal to Holy Writ. The Catechisms of Nonconformity bind no one; hence, it is what the church says. This presents a barrier to millions outside the Catholic Church who ask, "When, where, and why did the church say that?" Until the name Catholic is used in its fullest sense and extent, so long will divisions last.

All are agreed that reunion is a living question. But on devotional points it is very difficult to discover what are the doctrines to which the sects are really pledged. Bishop Barnes and some of his episcopal colleagues in the Church of England frankly disbelieve nearly everything that their Church stands for. A large section of the same church believes only in two sacraments and are virtual Nonconformists. Many of the latter are anti-Trinitarians. Quakers only accept an abiding inner light from God. Grace with German Lutherans is exclusively a Soteriological expression. Mrs. Eddy's religion and Sir Conan Doyle's rehash of magical occultism only emphasize Protestant division, which was never more evident before, since the Reformation.

Mr. MacKenzie's book is very interesting and well informed, and concerns millions in Europe as well as America. So perforce it is of interest to Catholic ecclesiastics to have an insight into other religious bodies. In England the national church numbers approximately 2,500,000 communicants. The Church of Scotland numbers 700,000 members, and the United Free Church 500,000, both Presbyterian. The English Congregationalists are put down as 500,000. The Baptists are less numerous. The Methodists number about 850,000 members. In the United States there are about 8,000,000 Methodists with nearly 40,000 ministers. They are first in the order of numbers after Catholics. The Baptists come next and the Con-

gregationalists third. The Anglican or Protestant Episcopal Church only comes seventh in the list of religious bodies in America.

W. B. HANNAN.

Knaresborough, England.

LAYMEN'S RETREAT WORK ABROAD.

The leaders in the laymen's Retreat work in America have been energetically active in spreading the beneficent influences of the movement, by organization of local centres. Much progress has no doubt been made, and propaganda is helpful. What is needed, however, is the active zeal of the clergy whose failure in this respect to reach the needs of their flocks is being somehow reflected in the public discussions on the subject. We may learn something from methods that are being followed in Catholic Europe, where the aftermath of the world war has aroused the zeal of earnest Catholics to realize the claims of religion as the chief means of securing permanent peace and national prosperity.

We have before us a monthly, the *Exerzitien-Glocklein* (January, 1928), issued under the patronage of the Capuchin Fathers in the Rhenish provinces bordering on Belgium and Lorraine. It is a modest eight-page publication in which the object and doings of various houses of retreats for laymen and laywomen are discussed under the editorship of a Franciscan Fr. Remigius Schulte of Kelkheim in Taunus. The proceeds of the subscription (1 mrk) go to the establishment of retreat houses.

What arrests the attention at once of the reader of the reports is the method adopted to reach every department in which laymen unite with the religious and secular clergy to promote the movement.

P. Remigius publishes a prospectus of the work of the retreats for the first half year of 1928, in the six centres or houses of the district comprising part of the diocese of Mayence and the neighboring province which is not much larger than one of our Eastern states. The duration of the retreats varies, but the exercises go on during the entire period between the eve of Christmas (1927) and the summer months of 1928. They are addressed to the following classes of men separately:

1. Men indiscriminately;
2. Professional men;
3. Employers of workmen;
4. Workmen (in the cities and in the country, separately);
5. Merchants;
6. Public officials;
7. Clerks;
8. Teachers (men) in public and religious schools;
9. University students;
10. College students;
11. Married men;
12. Young men about to enter marriage;
13. Bachelors;
14. Secular Tertians;
15. Priests.

For Women:

1. Unmarried women over thirty years of age;
2. Married Women;
3. Women about to enter marriage;
4. Christian Mothers;
5. Women employed in factories;
6. Widows;
7. Women teachers;
8. Women employed in stores and offices;
9. Housekeepers in rectories;
10. Tertian Secular Women.

The notable feature in this disposition of the laymen's Retreat movement and organization is the separate appeal to different classes of people. But there are other characteristics that differentiate them from the similar movement in the United States. These may be summed up as follows:

1. The retreat *dates,* while covering only two or three days for each group (except the clergy), are not reserved to week-ends. They are open on all days of the week including Sundays and high festivals. This tends to suggest their importance not merely as a convenience which is relegated to days that do not interfere with our business, preference and enjoyment, but also as of major concern in determining the purposes of life for eternity.

2. The appeal to conscience and duty is not merely a vague call as at a mission, but a definite direction to classes or groups of men and women. They are made to realize in this way the special dangers that hinder their obedience to the dictates of conscience and law.

3. In each Retreat house the director or directors combine to take charge of all the successive groups, so as to avoid useless repetition of rules and directions. They are in position therefore to use the experience gained from association with the different classes for the benefit of all in turn.

4. While nearly all the retreats are limited to from two to four days, those of the clergy last eight days, excepting a few cases where this would hinder the regular pastoral ministration in different parishes. The fact that the clergy retreats are interwoven with the continuous series of the laymen's retreats gives the masters of the exercises opportunity to interest, prepare and warn the pastoral clergy regarding the duties of preaching, hearing confessions, instructing converts, and administering the sacraments with due preparation.

5. It becomes apparent at once that in this Retreat movement both the parish clergy and the Ordinaries of dioceses have to take an active part. The incident of attending public meetings, making speeches, praising the zeal of the participants and arranging dinner parties in Bo-Bel hotels where a thousand dollars are spent in devising methods for every hundred that goes to their execution, is reduced to necessity instead of a habit.

6. A printed organ informs and urges on the movement without interruption. With us, whereas the press is no doubt an important factor in the promotion of the Retreat work, its effects are largely neutralized by the indirect manner in which it is brought home to the laymen and women who read. They rely upon the local or diocesan papers for incentive and information. We have no such organ as is employed in the above mentioned limited district by men who are both familiar with the subject and directly interested in its efficient working. Praise and personal items, often published in so-called Catholic weeklies, without regard to taste or truth, do not help the actual progress of such movements as the laymen's retreats.

It is true that with our present conditions we could hardly face the system advocated and worked by men like Fr.

Remigius Schulte, O.F.M. Yet it might be worth while to meditate upon it lest the laymen's retreats become what parochial preaching or its want has to a very large extent turned out to be, causing the demand. Retreats may be a mere ephemeral substitute for piety ending in religious formalities which at the same time offer social diversion of a new kind with a vague note of respectability and faith, such as attending high Mass on Sunday for many respectable Catholics to-day.

THE OBLIGATION OF RELIGIOUS POVERTY.

Qu. A few of us have been discussing the obligation of religious who take a simple vow to observe poverty in matters of personal detail. Some confessors maintain that private gifts from relatives or friends in small amounts simply to secure individual comfort are not a violation of the vow of poverty or a grieveous sin. Others quote certain casuists among theologians who fix a definite sum as the limit between a *peccatum mortale* and a *peccatum veniale.* But such rules are unsatisfactory in view of the changing value of money in place and time. Could you give some practical rule to guide a confessor who is called on to settle doubts of religious penitents as to what constitutes a violation of the vow of poverty demanding adequate reparation for absolution?

Resp. Members of a religious community of simple vows are pledged to observe poverty or renunciation of personal possessions under a twofold aspect. The one bids them observe a definite rule of life by professing community of goods. This involves a mutually accepted contract which aids the members in their common aim at perfection, independent of any vows, simple or solemn. It is a pledge that binds under grave or under venial sin in proportion to the injury, scandal, or contempt involved in its violation, like any other voluntary contract not having of itself the nature of obliging under pain of sin.

When however this common aim to reach perfection by a definite rule, voluntarily and expressly accepted, is furthermore confirmed by a vow, it assumes a more serious character, all the more since the obligation of observing religious poverty is conjoined with that of the vow of obedience. Here the lawful superior of the community becomes under ordinary circumstances the interpreter of what constitutes a grave violation

of the vow by the acceptance of offerings to individual members for their personal need or use. Superiors may differ in their estimate of need and use, but in all approved religious orders there are traditions which serve as a fixed norm tending to limit abuses. Hence the practical rule for determining the gravity of such cases calls for the question: Does your superior know of and permit the acceptance of amounts given to you? If not—are the gifts such in quality and quantity as probably to meet the silent concession of superiors in cases where it appears needless to obtain their express approval?

THE BISHOP'S AUTHORITY IN SYNODAL MATTERS.

Qu. We have had some difficulty in regard to the appointment to an irremovable rectorship. It has provoked discussion about the rights of the synodal examiners to prevent or interfere with the ultimate appointment by the Ordinary. Before the examination took place one of the applicants was said to have stated that he had the assurance of his choice for the parish from the bishop or the bishop's counsel. When it was suggested that the examiners might nullify the choice, the assertion was made that the Ordinary by canon law had the power to carry his will despite the protest of examiners, whose position was merely consultive, since, though the bishop was bound to ask their opinion, he was not bound to follow it. My assistant, who studies canon law, says the bishop is correct: "Unicus est in Synodo legislator Episcopus, ceteris votum tantum consultivum habentibus; unus ipse subscribit synodalibus constitutionibus; quae, si in synodo promulgentur, eo ipso obligare incipiunt." (Can. 362). My elder, who is a diocesan consultor, says that the assistant is all wrong. Which of the two is right?

Resp. Ordinarily the bishop, as head of the diocese, is the supreme and sole legislator, in conformity with the general church law, within the district under his jurisdiction. This makes him responsible for the observance of ecclesiastical law and directs the use of certain faculties given him by the Holy See to safeguard his authority.

But besides the power of making laws for the government of a diocese the Church provides for the appointment of a consultive body or senate to aid the bishop in the performance of his executive duties. In some cases the approval of the synod is necessary for the appointment of this body, although

the bishop enjoys the prerogative of proposing the names of candidates. This is part of the democratic element in the monarchical constitution of the Church, and limits the above quoted canon 362 by canon 385 n. 1: "In quavis dioecesi habeantur examinatores synodales et parochi consultores qui omnes in Synodo constituantur, *propositi* ab Episcopo, a Synodo *approbati.*" A similar limitation occurs in can. 1574. The examiners thus chosen act as a judicial body with the Ordinary as their president.

It follows that the bishop's appointment of a priest to an irremovable rectorship must have the approving judgment or vote of a majority of the examining board attesting that the candidate is "idoneus".

POPULAR AUTHORS' COMPETITION.

The Catholic clergy in Ireland have shown laudable zeal in supporting the movement to save the country from the evils of bad literature. In this demand the Free State Government has taken a very definite and exceptional stand among European nations.

One of the leading mediums in furnishing good moral material to the English-reading public in Ireland is the *Central Catholic Library* under the direction of Fr. Stephen J. Brown, S.J., at Dublin. In order to ascertain the taste and tendency prevailing among its readers the Library Association recently published a prize competition in which twelve popular writers were mentioned with a view to ascertain the respective preference in which they were held. The result of the competition placed the following list of authors in their order of popularity:

Charles Dickens (first prize, 30 pds.)
Canon Sheehan (second prize, 20 pds.)
Robert Hugh Benson (third prize, 10 pds.)
Walter Scott (fourth prize, 5 pds.)
G. K. Chesterton,
Conan Doyle,
William M. Thackeray,
Hilaire Belloc,
George B. Shaw,

Sir Philip Gibbs,
Marion Crawford,
Isabel Clarke.

While there may be differences of opinion regarding the value of this order from the purely literary angle, it is interesting to know that Canon Sheehan holds his own among his countrymen as a writer who is both attractive and wholesome. His charm is one that appeals not only to the clergy but evidently to laymen and women, who realize his worth. The competitors were all mature students of literature, graduates from different colleges and academies at Thurles, Clonmel, Belfast, Warren Point, Dromore Castle, and Dublin.

NECESSITY OF MEDITATION FOR THE PRIEST.

Since meditation is the secret of spiritual success, to treat it in its entirety would require much scope. In this brief paper I shall content myself with some short reflections regarding its supreme importance as a daily exercise of the priest.

Meditation is necessary in the first place in order that we may have a light on the journey that we are making to eternity. The eternal truths are spiritual things which are not seen by the eyes of the body but only in the mind by consideration. He that does not daily meditate upon them, does not see them; therefore he walks with difficulty on the way to salvation. Since meditation regulates our affections, directs our actions and corrects our defects, St. Teresa could say that when a man gives up meditation there is no need of the devil tempting him, for he of his own accord throws himself into the arms of Satan. St. Aloysius, the patron of youth, tells us that no one will attain to a very high degree of perfection without meditation and terminates his treatise on this subject by counselling us to love and become so attached and regular to its daily observance that we would not leave it off on any account. St. Alphonsus in his priestly maxims says that meditation must be continually in our minds.

Again, the priest is the *lux mundi,* the light of the world, but unless he is illumined by meditation he cannot illumine. "Nemo dat quod non habet." It is meditation that anoints the words of the priest and enables him to touch the heart of man

and move his will. St. Gregory the Great trembles for the bishops who admit to the priesthood candidates who have no love for meditation. St. Bernard, the Mellifluous Doctor and spiritual director to Pope Eugene, exhorted the Holy Father not to impose hands until he know that the aspirant to the exalted dignity of sacerdotal life not only loved but practised meditation. St. Charles Borromeo corroborates these opinions and even goes further by saying that he would ordain a clergyman only on the condition that he would be punctual at holy meditation. Father Doyle, S.J., in a letter written 13 July, 1913, says: "I see, more each day how different the world would be if we had more really holy priests. But without meditation and that daily it is impossible for a priest to be holy for it is the *sine qua non* of the spiritual life."

Ordination alone makes the priest, but meditation alone makes the good priest. Therefore if we wish to claim that singular title good priest, "Alter Christus", let us be faithful to daily meditation.

E. P. REYNOLDS.

Lakeville, N. B.

THE "LIBICA" PLAN OF RELIGIOUS TEACHING.

Father Henry Borgmann, C.SS.R., has recently published a couple of pamphlets on his "Libica" system of religious education that deserve the most serious and sympathetic consideration of all who are interested in the improvement of our present methods of catechetical instruction. One of the pamphlets is a *Libican Concordance to the Holy Bible;* the other, a *Libican Key to the Catholic Encyclopedia.*

The basic idea in his system is the basic idea in the traditional system of the Church, namely, that religious instruction should be centered around the Church year, around the liturgical life of the Church. The subjects of the cathetical course are taught, not in the rigid logical order to which the post-Reformation Catechism clings, following in the footsteps of Luther, but in the order suggested by the living liturgical cycle from Advent to Pentecost.

Such is the basic idea, and it represents a wholesome return to the traditional Catholic system of catechesis as it thrived before it was shunted off its course by the controversial needs of the Reformation period. Preaching and catechesis parted

company after the Reformation, the former keeping to the old ways, the latter venturing into ways that have led us far afield.

Father Borgmann's system means a close tie-up with the liturgy, the Bible, and the Catechism — hence the name, *Li-bi-ca,*—as well as with "customs and folklore, relative to feast and seasons, as was wont in Catholic countries and Catholic ages".

To those who feel that there is room for improvement in our present catechetical methods—and is there any one who does not?—we cordially recommend their looking into Father Borgmann's big idea. In its main lines it is so simple and so obvious that we apt to overlook its crucial importance. The details of the plan are being explained currently in the Sunday School page of *The Sunday Visitor.*

JOHN M. COOPER.

REPLACING SACRED HOST IN TABERNACLE AFTER BENEDICTION.

Qu. What is the right way to replace the Blessed Sacrament in the tabernacle after Benediction. After saying the Divine Praises should one simply bow to the Blessed Sacrament, open the tabernacle, genuflect, and then place the Blessed Sacrament in the tabernacle and genuflect again and lock the door of the tabernacle? Or, as soon as one reaches the top of the altar, should one genuflect before touching the ostensorium?

Resp. After the Divine Praises are recited, the priest goes up to the altar, genuflects, removes the Sacred Host from the monstrance, replaces the Host in the tabernacle, genuflects, closes the door, folds the corporal (which is then placed in the burse), makes a slight bow to the cross and goes down, where he stands *in plano* until the signal is given for genuflection and return to the sacristy.

MASS "PRO PACE" AT FORTY HOURS' ADORATION.

The note on the preface to be said at the Mass *pro pace,* in the last issue, page 189, should read, "At the votive Mass *pro pace,* the preface to be said is the *communis,* unless that Mass is celebrated on a day or in a season which calls for a special preface, in which case that special preface (*de festo* or *de tempore*) must be said instead of the common preface".

Criticisms and Notes

THE CURE D'ARS, St. Jean Marie-Baptiste Vianney (1786-1859). By the Abbé Francis Trochu. Translated by Dom Ernest Graf, O.S.B. (Buckfast). P. J. Kenedy & Sons, New York. With illustrations. Pp. xxii—583.

The claim to superior fullness and accuracy in this new biography of the holy priest of Ars rests mainly upon the opportunities which the Abbé Trochu had to avail himself of the published process of beatification and canonization issued under the direction of the Holy See between the years 1874 and 1886. This series of documents adds to the depositions of eye-witnesses and contemporaries such traditions, reports of miracles and incidents as bear witness to the heroic sanctity of the humble French parish priest, since they have a trustworthy character and vouch for the truth which eliminates the purely legendary element wherein credulity or exaggeration, however sincere, is apt to lessen assurance. Modern methods of observation have made it comparatively easy to verify the basis of a reputation, such as Père Vianney maintained for over forty years as an humble country pastor. They prove that he possessed most extraordinary gifts of self-denial, zeal, intuition and power over the souls of men. The notes, records and memories preserved by persons who knew him intimately among the more influential parishioners, priestly assistants and pastoral neighbors, bear abundant and unquestionable witness to his abiding heroic sanctity. Among the diaries accessible to his early biographers are those used by the Abbé Alfred Monnin. Himself a personal friend of the holy curé, he felt impelled immediately after the death of St. Jean Vianney to write the biography of the holy priest. The result was an attractive and at the same time trustworthy picture of our saint. The Abbé Trochu, the present biographer, is enabled to find some flaws in the early life story written by M. Monnin, and is rather severe in his criticism. But he is hardly just in his estimate. Accuracy of dates and places does not necessarily lessen the evidence of holiness in such cases. The impulses of love which actuate the saints are proverbial and often fail to yield to the demands and measure of recognized convention. The peculiarity of hagiography is that it has a spiritual aim that accounts for reasons of the heart which the intellect discredits, and which is superior though not antagonistic to historical and chronological requirements. The Bible is one proof of this, although it does not lose thereby its claims to be history as well as doctrine.

Leaving aside purely literary criticism the clerical reader will indeed be the richer in knowledge and wisdom, both as regards his personal spiritual life and the work of his pastoral care, if he takes to heart the lessons that fill every page of this most desirable biography. We have here a model of simplicity, reverence, zeal for the reform of morals, and a gentle fearlessness that does not hesitate to chastise sin in civic, domestic and religious life wherever it manifests itself. We admire the curé's utter disregard of the power of money, of political or civic autocracy when it threatens religious interests. Yet in all this there is not a trace of bitterness or sarcasm. His absolute surrender to the service of the Church and his parish, his loyalty and respect for authority are the virtues which fascinate and edify us in a priest who claimed no personal consideration and could not be offended by criticism or gibes, any more than he could be elated by flattery or reward.

Such qualities in a priest and pastor, however native they might have been by reason of a truth-loving simplicity and a gentleness of disposition, could not fail to find a soil that would bear fruit a thousandfold. We meet here the quiet, smiling pastor in the school among the little children. Again, more seriously persistent in his war against ignorance of religious truth among the recusants. He waged a continuous battle against the popular evils of blasphemy, drink, immodest exhibitions and dances, and the desecration of the Sunday. Whilst he preached against these excesses in the church he went from house to house to influence the members of his flock through their mutual family relations.

Quite naturally the steady insistence upon reform caused at first decided antagonism not only among the delinquents of the flock but among his more or less worldly-minded fellow priests. To them his life and preaching was a silent yet open censure of their lack of pastoral zeal. Since however the power of holiness is contagious, the attitude of the more influential men and women around him became one of admiration, approval, and attraction. Friends turned missionaries and waited for his quiet bidding to move and to act. In this way his energies became concentrated upon the confessional and the direction of souls.

It was in the tribunal of penance that St. Jean Vianney eventually wrought the most striking conversions of individuals and of groups near and far from the little parish of Ars. Men of every rank, occupation, nationality came to consult him about their affairs. His courtesy, exquisite tact, prudence and the humor which invariably accompanies holiness made him both loved and admired. Sufferers of soul or of body felt the relieving influence of his touch and presence. The worldly-wise realized in his simple decisions regarding

the problem which they brought to him a wisdom that contrasted favorably with the schemes of the learned and politicians. His disdain of money, exemplified by his personal practice of poverty, was universally recognized, and yet this simple priest, descendant of generations of unpretentious country folk, was able to command resources which raised magnificent institutions of charity and devotion, beautiful churches, schools and asylums, but they made him send abroad to the foreign missions great sums of benefaction. He had a keen disdain for mere show of religious externals. His biographer tells of a priest who asked him to give him 80 francs to purchase a banner for his poor congregation, to whom the curé replied: "Oh, no. All my resources are mortgaged for the preaching of the Gospel." We read that in 1855 he had invested in the State bank about forty thousand francs for the Propagation of the Faith, and Ars alone was provided with endowments of two hundred and eighty annual Masses, seventy of them with a view of securing special devotion to Our Blessed Lady, and all of them meant to provide missionaries abroad. He was in the habit of supplying poor churches in his neighborhood with the necessaries to celebrate becomingly the Holy Sacrifice of the Mass and to honor the tabernacle of the Blessed Sacrament. The villages of Beauregard, d'Ain, Thurigneux, Amberieux, Formans, Drome, and others are specially mentioned as beneficiaries of his bounty. But one must read and attain the conviction that piety is the first requisite in securing pastoral success which will last beyond weekly advertisements from pulpit and newspaper.

THE WHITE HARVEST. A Symposium of Methods of Convert Making. Edited by the Rev. John A. O'Brien, Ph.D. Preface by the Right Reverend Francis C. Kelley, D.D., Bishop of Oklahoma. Longmans, Green and Co., London, New York. 1927. Pp. 358.

This book is an indication of a very healthy dissatisfaction that is becoming daily more manifest in the Catholic Church in America. The dissatisfaction is concerned with our work in the convert field. In a nation where approximately seventy millions of citizens are affiliated with no church organization, statistics show that our record of converts is deplorably small.

The editor of this work has made no small contribution to confrères in the apostolic labor of bringing souls into the fold. Records at his chapel at the University of Illinois (which, needless to state, are not given in the symposium) reveal that Doctor O'Brien within the past five years has baptized approximately one hundred and fifty

adults and has instructed as many more who have not yet made their submission to Holy Mother Church. He is well qualified then to sit in editorial judgment upon the work of other noted convert-makers. However, he greatly enhances the value of this work by tolerating minor discrepancies and sacrificing unity of style to insure unqualified expression of means and methods.

Francis Thompson states somewhere that high sanctity like high genius is eminently commonsensible. The first reaction to this work is that it is eminently commonsensible. Possibly that explains why the methods proposed, whether among the negroes of Chicago or the scattered missions of Wyoming or in the heart of the Bronx, bear such fruit; for sanctity and genius are after all the prime requisites in making converts. Genius here can be given a more tangible definition—hard work. After all is said and done, that is the secret of success in convert-making and that, rather than inequality of opportunity, explains why one priest may have several hundreds of converts to prove his sacerdotal zeal and why another not more favored in talents may number his upon his fingers. Nor does this statement minimize the necessity of Divine Grace, which is never lacking where zeal may merit its presence.

Among the incidental features of this symposium is the establishment of the catholicity of the appeal of the Catholic Church in America. Father Bertrand Conway, C.S.P., relates the accomplishments and methods used among Protestants; Father McMenamin, among the citizens of a large far Western city; Father Scott, S.J., among these seeking the truth in the cosmopolitan city of New York; Father Dowd chronicles the achievements of Wisconsin's great convert-maker, Father A. B. C. Dunne; Father Eckert, S.V.D., writes a tale that breathes the spirit of romance—the romance of Christ—in the record of work among Chicago negroes; Father Mannix gives an excellent résumé of the psychological point of attack in "'Types of Converts"; Father O'Keefe continues the scholarly presentation of peculiarities of the American mind; David Goldstein very happily represents the lay convert worker in chronicling the results of street-preaching, and Bishop Noll exercises his genius for clarifying issues in presenting a series of answers to the stock charges against the Church. Father O'Brien modestly keeps in the background, despite his excellent summary of methods of approaching and methods of instructing converts. Perhaps that is one of few points of the book that might permit criticism as one familiar with Father O'Brien's convert-record in a large secular university must entertain some curiosity as to his particular appeal to the minds of those whose reception generally means intellectual as well as spiritual prestige for the Church.

One of the writers in this symposium makes a strong plea for special classes in our seminaries to equip ecclesiastical students for work in making converts. While *The White Harvest* does not pretend to be a theoretical treatment of the subject, its presence in the hands of future priests would go a long way in creating toward such apostolic labor an attitude that is necessary if we are, during the next generation, to number converts not by the hundreds but by the hundreds of thousands.

CHRISTIAN SPIRITUALITY. Vol. III, Part I. From the Renaissance to Jansenism. By the Rev. P. Pourrat, Superieur du Grand Seminaire de Lyon. Translated by W. H. Mitchell, M.A. P. J. Kenedy and Sons: New York. Pp. 405.

The spiritual discipline which trains souls in their effort toward perfection presents a variety of means and ways that bewilder the secular student and largely account for the extraordinary differences of views among the historians of religious movements. Of the heroic leaders known as great saints we have the namesakes Francis of Assisi, the poor mendicant, Francis Borgia, the statesman and soldier, Francis de Sales, bishop and director of souls. They are three variants of the same ideal whose pathways are wholly apart while they reach out for the one purpose of leading to the likeness of God. Their faith, their hopes, the genius of their love manifested in absolute obedience to the laws of God, loyalty to His Church and the authority it expresses, limitless charity and total self-denial, admit of no distinction. Only the tools, intellectual and material, which they employ call attention to the peculiar work for the benefit of their fellows which they accomplished in their wonderful lives.

Probably the most striking characteristic of difference in the dominant spiritual reform movements within the Christian Church proceeds from the principle of nationality. It is this feature in particular to which the present volume by P. Pourrat, who has made the development of Spiritual Life within the Church his special study, directs attention. The great schools of spirituality of modern times are divided among the Catholic nations which filled the political stage of Europe from the middle of the fifteenth to the middle of the seventeenth century—Italy, Spain and France. "This tendency of each nation to converge upon the lines of its own genius and language and religion reacted upon every manifestation of its life, and thus upon its spirituality." It was somewhat different during the Middle Ages when national assimilation was part of the missionary efforts of the apostles alike from north and south, east and west. Before that we had Jews, Greeks and Romans, just as

after the ages of faith the secular national spirit begins anew to assert itself and flow into religious life, as is witnessed by the various orders and schools of theological doctrine and practice.

Following the lead of this latter phenomenon our author divides his history of the spirituality from the period of the Renaissance to the Jansenistic schism into four chief schools—Spanish, Italian, Salesian, and French. The Salesian spirit was brought about by the Oratory of Cardinal de Berulle and the spiritual conferences of St. Francis de Sales. These became the material for unifying French religious life and provide a safeguard against the humanistic tendency which eventually passed into the artificial mysticism that destroyed true devotion and asceticism. Much material in the present volume has been drawn from the *Monumenta historica* of the Society of Jesus, from the works of St. Teresa and those of St. John of the Cross, with other Spanish sources. Bremond's *Histoire du sentiment religieux en France*, and the writings of masters like St. Francis de Sales, St. Vincent de Paul, St. John Eudes, with the background furnished by the older religious orders, have enabled Père Pourrat to draw for us a picture which is at once a history and an analysis of the spiritual life with its corrective element of the errors of the so-called Reformation, while presenting a positive guide to Christian perfection. The book is meant for study rather than for spiritual reading, albeit the discriminating guide or spiritual director will find abundant matter for lecture and casual instruction, teaching his hearers how to pray and practise virtue, and how to avoid the pitfalls that beset untutored zeal in aiming at holiness.

GESCHICHTE DER PAPSTE SEIT DEM AUSGANG DES MITTELALTERS. Zwölfter Band. Geschichte der Päpste im Zeitalter der Katholischen Restauration und des Dreissigjährigen Krieges. Leo XI. und Paul V. (1605-1621). Von Ludwig Freiherrn von Pastor. Erste bis Siebte Auflage. Herder & Co., Freiburg im Breisgau, 1927. Pp. xxxvi + 698.

Very few pages of this volume are devoted to the life of Leo XI (Medici). He caught a severe cold the day he took formal possession of the Lateran and died ten days later after a pontificate of twenty-six days. The Conclave in which he was elected, however, is described at considerable length. It merits a detailed description because it exhibited all the evils and irregularities which had grown up around the papal elections during the sixteenth century, and which Gregory XV sought to eliminate a few years later. Owing to the manner in which France and Spain had forced their rivalries on the Church, and because of the bitter factionalism in the Sacred

College itself, free choice of a successor to St. Peter had become almost an impossibility. The manner in which the Conclave was conducted, the custom to which the name "adoration" had been given, the right of exclusion, the pressure brought on the Cardinals by the diplomatic representatives of France and Spain tended to make political interests rather than the good of religion the dominating factor in papal elections. Before the Conclave in which Leo XI was chosen it would appear that if the will of the Cardinals could have prevailed and if fitness for the office was to be taken into account, there could have been no doubt that Baronius, "the Father of modern ecclesiastical historiography", would have received more than the number of votes necessary for election. Baronius, however, in the eleventh volume of his Annals had refuted the arguments on which the Spanish court based its amazing claims to ecclesiastical prerogatives in the Sicilian monarchy, and, it was further charged against him by the representatives of Spain that he had denied that St. James had preached in Spain, and, because of Spanish objections, and to his own intense gratification, he was passed over, and Cardinal Alessandro de'Medici was elected. During the few days in which Leo occupied the throne he declared himself unreservedly prepared to offer whatever aid he could in carrying on the war against the Turks and in bringing about sweeping reforms in the manner of conducting the Conclave.

In spite of the intrigues to influence the Cardinals in the selection of the new Pope the choice of the Conclave fell on Camillo Borghese, than whom few more worthy successors of Peter ever occupied the papal throne. He was born in Rome and in honor of the Farnese Pope who had been the friend and patron of his family he took the name Paul V. He was in the prime of life, and because of his devotion to physical exercise he possessed great bodily vigor. Though Pastor takes occasion more than once to advert to his spotless life, he makes no attempt to exonerate him from the reproach of nepotism. The fact, however, that the Borghese family grew rich during his pontificate does not in the least detract from his unselfish devotion to the interests of religion or imply that family interest ever influenced him where the welfare of the Church was involved.

In this volume Pastor has given us what is unquestionably the best Life of Paul V, and what is, perhaps, the most satisfactory and the most comprehensive history of the first quarter of the seventeenth century, that important time when the hegemony of Europe was passing from Spain to France, and when Europe was consolidating its power and influence in the Empires beyond the sea, which had been opened up a century earlier by the explorers of Spain and Portugal. In accordance with the general plan which has been fol-

lowed in all those Lives of the Popes, the material is arranged not chronologically but according to topics. These chapters form a series of monographs in which with sure and unerring grasp the author describes the manifold phases of papal activity in dealing with the affairs of the Church not only in Rome but in every quarter of the globe. There are chapters on the Borghese family and the early career of the Pope; on his administration of the Papal States; the acrimonious conflict with Venice regarding ecclesiastical rights and immunities; the reformatory activities of the Pope; his decision in the Molinist controversy; monastic reforms and new monastic foundations; reforms in the Sacred College; the Pope's efforts to assist and promote the missions in every part of the world; the regulation and advancement of ecclesiastical life in all the countries of Europe, Italy, Switzerland, France, Poland, Russia, the Netherlands, Ireland, and England.

Never have the great gifts of Pastor in the delineation of character and the description of events been used to better purpose than in this volume and seldom has he found themes more worthy of his pen. The pages abound in clear-cut pictures of statesmen and saints and scholars, about most of whom it can be said that their thoughts and deeds still influence the affairs of humanity. The work is like a great portrait gallery in which with a few vivid touches the author makes to pass before the eyes of his readers rulers like Henri IV, Philip III, Rudolf II and James I, great scholars like Baronius and Bellarmine, Skarga and even Paolo Sarpi and Galileo Galilei, saints such as Francis de Sales, Frances of Rome and Charles Borromeo, artists, sculptors, architects, Rubens, Van Dyck, Domenichino and Guido Reni, together with cardinals, bishops, priests, monks and nuns innumerable. As the varied demands made on the Pope are passed in review, page after page, the singular importance of the papal office comes out with striking force. At one moment the Pope appears as the arbitrator between the wheat raisers and flour merchants on one side and the bakers of the Papal States on the other in an effort to fix such a price that the poor people may receive loaves of a specific size and weight, at another he is called on to settle the differences between the nuns in a French convent. He devoted his attention and his energies to providing means to support the missions and missionaries in Africa, Asia, and America, and at the same time strives to establish peace between the militant theologians who are striving to penetrate the mysteries of Divine Grace; he gives audience to the ambitious ambassadors of the European courts and finds himself the centre of all international intrigues. His duties impose on him the obligation of curbing floods in the Tiber and of watching carefully, in the interest of the missions, the latest ambitions of the European states in foreign conquest and colonial expansion.

As described by Pastor, the key to the life and activities of Paul may be found in his earnest endeavor to reform the Church at home in the spirit and according to the prescriptions of the Council of Trent, and to spread its influence abroad through whole-hearted co-operation with the missionaries. The successful efforts of the missionaries were producing remarkable results in China, Japan, India and the Congo, largely through the support given by the Pope, who used to declare that he looked on the missions as one of his most sacred duties. While it may be said of Paul that he was tireless and unremitting in all matters that concerned the spiritual advancement of the Church, it must, also, be noted of him that he had few equals among the Popes in his passionate attachment to the City of Rome and in zeal for its enlargement and adornment. He strove to restore to it some of its ancient grandeur and to make it a home worthy of the Papacy even by the expenditure of sums which would appear colossal at the present time. In the history of art and culture in the City of Rome the names of Julius II, and Sixtus V may figure more largely than that of Paul V, but, in addition to the enormous work implied in the completion of St. Peter's, the number of times the name Borghese occurs in connexion with churches, chapels, palaces, aqueducts, fountains, streets, villas and gardens attest his tremendous services to the city of his birth.

Restraint in the expression of opinion, which is so characteristic of all Pastor's work, is equally marked in this volume. Credit is given where credit is due, but no effort is made to whitewash those who are deserving of blame. Paul was not always successful in his projects, nor always happy in choice of men and methods. His handling of the conflict with Venice was not productive of the best results; his negotiations with England did not alleviate the condition of the Catholics under James I; and his restriction of favor to the members of his own family lays him open to the charge of unblushing nepotism. Pastor neither indicts him nor exonorates him, but tells the facts as he finds them, and no better indication of the spirit of Catholic historiography is needed than this that a writer enjoying the friendship and confidence of the reigning Pontiff can ransack the archives of the Church and say what they have to tell him about the lives of former Pontiffs.

All the technical and mechanical excellence which Pastor's previous volumes exhibit are also to be noted in this. It contains an extensive bibiliography, a full index, and copious footnotes, references and quotations.

THE JESUITS IN MODERN TIMES. By John La Farge, S.J. The America Press, New York. 1928. Pp. 146.

The history of the Society of Jesus, biographical, missionary, educational, apologetic, and (mostly from a hostile point of view) imaginary, is abundantly represented even in our English literature to satisfy inquirers of every class and degree. Nevertheless current discussion in the literature of the day indicates that the "Jesuit" remains a perennial problem among earnest students of ethical and social questions. Even men who accept the facts of history showing that the religious aim of the members of the Society is beneficent in the highest sense of the term, find some difficulty in reconciling with that aim the Society's varying adaptations to changed conditions which do not affect other religious communities or orders in like manner. The following of the evangelical counsels may lead men who pursue the end of Christian perfection to adopt rules which admit of distinctive traits, such as are found among members of the Benedictine, Augustinian, and Mendicant observances. These traits direct as well as limit their activity. But the Jesuit freely enters upon every kind of cultural and spiritual domain, while apparently following a plan which the founder of the Society meant to be both distinct and distinctive.

To explain this seeming anomaly to the modern reader in an informal way, avoiding controversy and the semblance even of an apologia, is our author's purpose. From a singularly wide plane of actual experience, and maintaining a nice sense of respect for the feelings of those whose misunderstandings he corrects, Father La Farge outlines for us in clear and well chosen language the concept of Jesuit apostleship as it is based upon the Society's Constitution. He points out the marked characteristics of the call to membership in the order, emphasizing the spiritual freedom reserved and elevated by the vow of obedience, and explains the exercise of an educational and spiritually refining activity which makes the true Jesuit a power and an attraction that lead to the likeness of Christ, and the understanding of His mission to His disciples.

To those who happen to know the author's antecedents, which qualify him in a special manner for the task which he has set himself to perform, his presentation of the Jesuit's aim in life will appeal with novel force suited to our time and country. To the unprejudiced reader the modest volume is calculated to bring the strongest possible conviction of its being truth without exaggeration, and of its freedom from the marks of a plea simply "pro domo sua". He does not minimize defects that are often seized upon by critics of the Jesuits as reflecting upon purity of intention and loftiness of

claim made by members of the order to copy Christ in their lives. The value of all this becomes more patent when we remember that Father La Farge, though he does not mention it himself, was led early in his search after truth to make studies at the Universities of Columbia and Harvard , the value of which he was later on to test in some of the widest circles of European scholarship. His choice of the priestly vocation as the highest type of cultural and social service to his fellows, was the result of a discriminating study of principles upon which to raise the structure of actual following of Christ. Thus he became, as a secular priest, gradually familiar with the more perfect expression of complete self-surrender to God's authority which he found in the Society of Jesus. Life on earth was recognized as being the vigil of eternal life through a choice of and application to ministries that always seek the greater service of God, and by preference, as far as possible, to the greatest number of men, for the greatest length of time. In this sense the author shows the Society to be essentially progressive without ever changing its principles. Indeed it is a peculiarly distinctive mark of the order, and one that eliminates the demand of what is known in nearly all the religious orders as "reform", owing to relaxation of discipline and actual change of observance, that while the superior may dispense, for the purpose of adaptation, from the observance of the Rule and Constitution, he may not alter the same. As a result the original rule remains in force and calls for observance as soon as the need of adaptation ceases.

An exceptionally valuable section of the book is that which deals with opposition to the Society not only from enemies but from good men who fail to realize that the Jesuit apostolate is necessarily aggressive and furthermore turns aside from so-called parochialism to carry out its motto O.A.M.D.G. To read this book is a safe method of broadening one's own perceptions of what Christ wants us to do; and of helping others to realize the coming of His kingdom.

THE STORY OF THE CATHOLIC CHURCH. By the Rev. George Stebbing, C.SS.R. Fourth edition. Sands and Co., London; B. Herder, St. Louis. Pp. xii + 714.

This concise, reliable and interesting *Story of the Catholic Church* was first published in 1915 and reviewed in the ECCLESIASTICAL REVIEW in April, 1916. It is not a work intended chiefly as a text for the student, but a compact volume addressed to the average reader. It may be used very appropriately and profitably for collateral reading in the courses in general and ecclesiastical history.

The work presents "a connected narrative, guided by that chronological succession which forms one of the main distinctions between history in the strict sense of the word and scientific analysis. A sort of primacy is given to the personal element, the characteristics being noted of popes and kings and public men as far as it could be done in the space available."

The predominance of the personal element justifies the mention of some proper names which might otherwise appear useless in a work of this kind. The personal traits of public men under discussion hold the attention and whet the appetite of the reader; they give a distinctive character to the book. This feature has undoubtedly contributed to the popularity of the work which the author has brought down to date in the edition before us. It includes a reference to the Jubilee Year of 1925 during which 1,250,000 pilgrims visited Rome; it contains a judicious appraisal of Fascism; it gives a concise account of the persecution now raging in Mexico; it records the institution of the Festival of Christ King, and in glowing terms refers to the Eucharistic Congress held at Chicago as "a demonstration of Catholic faith and devotion on a scale surpassing anything that had been attained on former occasions".

A few inaccuracies have crept into the text. Thus the ninth persecution of the Christians carried out by the Emperor Aurelian is given on page 53 and on page 672 as having taken place in the year 268, whereas Aurelian reigned from 270-275—dates correctly given in the list of Roman emperors at the end of the volume (p. 683).

The bibliography is serviceable, but incomplete and unscientific. The place of publication of the works listed is omitted. For Cardinal Hergenröther's Manual of Church History the German edition of 1876 is cited, whereas several revised, augmented and much improved editions have appeared since. It may perhaps be observed also that some general work on American Church history should be listed.

Despite these slight blemishes, which are noted here mainly in the hope that they will be eliminated from subsequent editions, we warmly recommend to teachers and students as well as to the general reading public both ecclesiastical and lay this systematic and well-proportioned *Story of the Catholic Church*.

DE BONIS ECCLESIAE TEMPORALIBUS ad usum praesertim Missionariorum et Religiosorum. Auctore G. Vromant, C.I.C.M. de Scheut. Editions du Museum Lessianum, Louvain. 1927. Pp. xiv + 396.

The promulgation of the Code has given rise to a great deal of literature on Canon Law. Out of this mass of writing two distinct types of works have emerged. The first and more important class comprises those books that are distinctly original contributions to the science of Canon Law; the second group consists of works that are synthetic compilations of opinions of the writers of the first class. Of course, it must not be inferred that originality either in thought or doctrine is always possible or invariably a cherished thing in Canon Law. Like the other branches of sacred science, Canon Law is all too frequently condemned to work in mosaic with finite and quite rigid terms; whereas other sciences and arts enjoy the use of plastic and ductile material, like the modeler's clay, and consequently give larger scope to originality.

The present volume is a worth-while addition to the group of notable compilations and commentaries on the Code. The author's aim, as intimated in the Preface, is to present a readable and orderly commentary that will prove a great value to busy clerics. Whenever they are confronted with problems of church administration and temporalities they can resort to this volume with profit. Religious and missionaries will find the work particularly helpful, if not invaluable, for their problems of property administration are given minute and scholarly consideration.

The scope of this work necessarily precludes the possibility of deep study on any one point since a kaleidoscopic view of the entire field of church property is attempted. The subject matter is treated from a practical point of view; but the footnotes invariably guide the research student to sources of fuller information, should these be desired.

This work reviews the entire field of Church property. The acquisition of church property is considered in detail: the abstract right of the Church to own property as well as the proprietary rights of the different corporations within the Church. The methods relied upon for Church support are next treated with a concise commentary on all points that might require elucidation. The proper administration of all church goods is then considered at length with great care. The final chapters are devoted to contracts and pious foundations. In a word, the work is an illuminating commentary on Canons 1495-1551. All cognate subjects contained in other sections of the Code and all matters of special interest to religious and mis-

sionaries are deftly interwoven into the commentary, thereby enhancing the worth of the book to a considerable extent.

This commentary on ecclesiastical temporalities answers a distinct need in Canon Law studies. One has here all the information generally required to settle questions on church property. The work ought to be of particular value to priests in the United States who are engrossed with problems of property acquisition and administration with little or no time to devote to the intricacies of Canon Law. It is clear and concise. At no time does the author obscure his thoughts by resorting to chiselled toys of verbal perfection. The interpretations are generally correct. The mooted questions on the various topics are well-handled. On all controverted matters the author presents all the noteworthy opinions with references to the canonists espousing them. In this way a general survey of the field is given and the author is enabled to offer a dispassionate view of the divergent opinions. At no time does he attempt to force his own view on the reader.

Since the work will undoubtedly go through several editions it will not be taken amiss, we trust, if a few suggestions are offered for the general improvement of the book. At times the work is somewhat diffuse; too many seemingly irrelevant details and sometimes even digressions are brought into the text. These should have been suppressed or at least compressed into footnotes. The aim of every writer should be to suppress much and omit more. This rule could safely be followed in many instances where the author merely quotes Canons, then repeats the language of the Code without making any elucidating comments. In several other instances canonical platitudes are employed without shedding any light on the subject under consideration. We might further suggest that the author employ more uniformity and exactitude in his citations of sources. In particular, citations from the "Corpus Iuris Canonici" ought to follow the method of the Code; while citations from the Councils should be from some noteworthy conciliar collection, such as Mansi or Hefele, and not from Wernz.

In general the author treats each subject in a clear, direct and thorough manner; a fund of wisdom is turned up in this profitable digging of the vineyard of canonical lore; while the work shows great care in preparation and a thorough acquaintance with the old and recent bibliography on the subject.

COMMENTARIUM TEXTUS CODICIS IURIS CANONICI, LIBER IV, DE PROCESSIBUS. Auctore Fr. Alberto Blat, O.P. Libreria F. Ferrari, Via dei Cestari, Romae. 1927. Pp. viii + 743.

P. Blat, O.P., has added another volume to his Commentary on the Text of the Code of Canon Law. In this his latest work he offers a brief text explanation covering the canons of the Fourth Book of the Code. The subject matter of this Book of the Code, Processes, is a very intricate part of Canon Law and is the field of ecclesiastical legislation least known to the ordinary student. Authors themselves more readily discuss other Books of the Code, as is obvious from a glance at post-Code literature on canonical topics. Notwithstanding the apparent or real difficulties of the Fourth Book there is a fascination about the canons on procedure that gradually turns mere study into ever increasing admiration for the Church's wise legislation on Processes.

P. Blat's latest contribution will no doubt be welcomed by all students of Canon Law because of the fact that there are so few books dealing with the subject of Processes. He follows his usual method of intertwining the commentary and the text of the canons. This is done, page after page, with a skill and a success that will appeal especially to the beginner. At times of course this method is liable to produce quite complicated and unwieldly sentences, but the author nearly always avoids this difficulty by a division or subdivision of the matter under consideration. To distinguish the text from the commentary the former is printed in italics. From the typographical viewpoint, at least, this has not been accomplished in every instance. Thus on page 9, the text word *procedit* has been omitted, likewise *traditas* on page 10, and on page 43 the commentary word *Episcopi* is in italics. Incidentally, there are many misprinted words, perhaps not exceptionally many if one takes the size of the work into consideration. Obviously, such mistakes do not affect the substance of the book. An expression like *De methodo sequuto* in the Introduction, calling for a twofold correction, should not, but could, give a poor impression of the energy expended in the composition of this work. Changing the method of quotation, e. g. page 15, note 1 and page 18, note 2, or blending distinct quotations into one, as occurs on page 18, last three lines and page 19 first two lines, might prove disconcerting to an exacting student.

The author assists the student in visualizing the subect matter by presenting, at the beginning of some of the chapters, a general plan or division of the matter to be treated. Thus, on page 12, a general division of Part I, Section 1 is presented. The Code itself in canon 1552, paragraph 1, suggests the fundamental points for the division,

namely, *tribunal, disceptatio, definitio.* The author prefers another arrangement. But the totality of the matter lies before the student, and that is important. It is to be regretted that similar plans for Section II and other groups of canons were omitted.

It is not P. Blat's custom to quote authors frequently. He does mention some occasionally. As may be deduced from the Introduction, he does not desire to burden the student, presumably the beginner, with quotations, opinions, arguments gathered from many authors. Canon 6, 2° and canon 20, however, suggest the importance of studying approved authors. The author states it as his intention to present "*quaecumque in iure novissimo esse certa mihi visa fuerunt*".

Roman Law is mentioned occasionally. The student who asks to see the elements of Roman Law that were taken over to ecclesiastical legislation on procedure is demanding instruction beyond the scope of P. Blat's work.

Not much space could be devoted to historical essays on various ecclesiastical institutes of the Fourth Book. Hence, the reference, e. g. pages 158, 14, 451, to historical discourses elsewhere.

Much credit is due P. Blat for the pertinent quotations from the sources of the present legislation. The appropriateness of the citations from the pre-Code law will assist the student in grasping the technical terms of the Fourth Book and its succinctly stated canons.

Much credit is due likewise for the commentary on canons 1999-2141 on pages 535-667 concerning the Processes of Beatification and Canonization. The treatise on *defensor vinculi*, pages 496 ff., will be eagerly read by many in practical curial work. An alphabetical *Index Rerum* would be appreciated in the next edition.

MONTALEMBERT'S SAINT COLUMBAN. By the Rev. E. J. McCarthy, S.S.C., M.A. The Society of St. Columban, St. Columbans, Nebraska. 1927. Pp. 289.

In this attractive and reasonably priced volume, Father McCarthy has presented the life of St. Columban as taken from Montalembert's *Monks of the West.* The English edition from which he has made his selections is published by P. J. Kenedy and Sons, New York. The merits of Montalembert's famous work are well known. As a literary composition, it is a masterpiece; as critical history, it is open to objection; however, it is based upon twenty-five years of study and research, and due allowance must be made for the scarcity of available documents and of previous critical studies at the time of its production. Father McCarthy has supplemented the value of the text with numerous and carefully prepared foot-notes. The latter part of the volume contains a series of critical studies; the

writings of the renowned Irish monk who spent the best years of his life founding monasteries on the continent of Europe; the chronology of his life; a brief descriptive history of Merovingian Gaul; the missionary journeyings of St. Columban; and finally, a summary of the fruit of his labors. The list of Columban monasteries and of bishops who came under St. Columban's influence, the bibliography, the extensive index, and the map of Europe at the time of St. Columban, are commendable features given in the form of appendices. Father McCarthy lays no claim to originality in his investigation; but he has made an extended survey of the literature on the topic at hand, and ably uses the critical and original studies of recent scholars.

The volume deserves a warm welcome. It will place a representative part of Montalembert's monumental study in the hands of many who would never have an opportunity to read the entire work. It will acquaint its readers with one chapter in the conversion of Northwestern Europe by the religious orders, and will impress them with the influence the monks exerted in molding the civilization of Christian Europe. Those who study the Benedictine history of the early centuries are apt to overlook the great part played by the Irish monks. This account of St. Columban and his disciples describes their part in the spiritual conquest of Northwestern Europe without at all dimming the glory of the great St. Benedict's followers. There are several excellent paragraphs on the relations between tthe two monastic orders, and on the manner in which St. Benedict's moderate and more elastic Rule gradually superseded the stern and severe monastic regulations of St. Columban. Fuller knowledge of the glorious work of monks in those long-gone ages will give our people a more wholesome appreciaton of the monastic orders of our own day. And just as the rôle of the Irish monks in the most romantic spiritual conquest of all times cannot detract from the glory of the Benedictines, so too, the enviable name of the monastic orders which carry on a magnificent and varied mission in Christ's earthly kingdom today, cannot detract from the glory of the many religious congregations which are also doing the work of God in the Church. Among these latter, let us not forget the Society of St. Columban, of St. Columbans, Nebraska, whose members go forth to convert pagan China, just as their illustrious patron and his followers once journeyed over Europe to spread the Faith;—and one of whose members has republished for us in handy and available form the story of his patron's life and work.

THE THEORY OF REVELATION. By the Rev. Joseph J. Baierl, S.T.D. The Seminary Press: Rochester, N. Y. 1927.

Doctor Baierl's book is a vernacular rendition of the conventional apologetic treatise on Revelation. He follows, in the main, the traditional treatment of the subject. Perhaps the chief merit of his work is the plethora of German authors he has utilized in buttressing his contentions. Many of the manuals of theology used in our seminaries do not betray an overwide acquaintance with the sterling work of German Catholic thinkers. Mausbach, Gutberlet, Pohle, Schell, Felder, are names to conjure with in the field of theology, and Doctor Baierl shows by his abundant citations from their works and the works of others that he is thoroughly conversant with the monumental work being done in Germany in the department of Catholic apologetic thought.

However, while he is tapping a rich theological lode, he has not presented the result of his labor in a manner befitting its worth. His book loses value in that he constantly quotes second-hand authorities. References are made to the thought of Hegel, Schleiermacher, James, Kant, Spencer, and the like, but in most instances these thinkers are not permitted to speak for themselves. Their opinions are usually voiced through the words of others. Indirection of this kind, in view of the fact that the original sources are available, is not easily justified. Again, the book is marred by misprints. It also lacks an index. The former might be overlooked by one who is not overly meticulous, but the latter is missed by even the casual reader.

The presentment of the author suffers likewise from stylistic defects. No one looks for charm and distinction of style in our handbooks of theology. Nevertheless the reviewer is of the conviction that our handbooks, especially those written in modern languages, lose a great deal of their impact because of faults of style. Graceful phrasing does not weaken a strong argument. On the contrary, if a limping logic may win assent, as it often does, because of the limpid phrases in which it is couched, a solid piece of reasoning will lose none of its effectiveness if felicitously expressed.

Literary Chat

Students and lovers of St. Thomas of Aquin will find much to elicit their attention and increase their devotion to the particular works and genius of the Angelic Doctor in the *St. Thomas Aquinas Calendar* for the current year 1928. One who has only a passing acquaintance with quotations from the *Summa* gleaned during the years of scholastic study in the seminary can hardly appreciate the wonderful breadth and depth of learning and spiritual insight to be gained from the great master of theology. The quotations in parallel columns with the dates of the calendar draw from the various opera and opuscula of the Saint in a manner to throw light on the knowledge of God and His world, in Scripture, the Church, Ethics, Arts, and Science. There is a certain originality in the choice of passages which avoids the danger of perfunctory repetition of maxims serving as a guide in daily life.

St. Dominic's Press in Ditchling, Sussex, England, which issues this calendar has already gained a reputation for the discriminating excellence of its publications, including devotional tracts and medieval reprints such as an English Mass Book, Rhymes of the Dressmaker, Bethlehem, a Nativity Play for the young, and the like. Special mention as products of typographical superiority is called for by the *Cantica Natalitia*, a plain-chant book designed for use in choir with lectern, containing twenty carols. Orders for the calendar and kindred publications of the St. Dominic's Press will be answered from New York (Francis White, agent, 2 Wall Street).

It is hardly to be expected that our Catholic youth will be able to maintain a satisfactory integrity of faith and character unless their training acquaints them sympathetically with the use of Catholic books and lays the foundations of the habit of using them. Reliable literature is now so accessible and cheap that indifference to literary sources can be explained only by indifference to faith. In view of this the work of the Rev. Henry Borgmann, C.SS.R., in bringing Holy Scripture and the *Catholic Encyclopedia* into close relation with our grade and high schools is of outstanding importance. His *Libican Concordance to the Holy Bible* (John Murphy Co., Baltimore) and *Libican Key to the Catholic Encyclopedia* (The Catholic Encyclopedia, 19 Union Square, West, New York) make it possible to familiarize Catholic students with these works with the greatest ease.

The first of these little pamphlets indicates references in the Old and New Testament to the topics of religious instruction which are carried through the year. The second gives corresponding references to articles in the *Catholic Encyclopedia*. By the use of these two guides students may be made familiar with these primary sources of Catholic instruction and they will acquire the habit of using sources in connexion with class-room instruction. The aim of Father Borgmann is admirable from every standpoint and the industry with which he has prepared the two little pamphlets is in keeping with it. Thus, for instance, in his plan the Apostles' Creed is taken up in the second week of September in the school year. The *Libican Concordance to the Holy Bible* indicates for the pupil forty-nine Scriptural references to the items in the Creed, and the *Libican Key to the Catholic Encyclopedia* gives thirteen references to articles in the Encyclopedia which explain the origin, history, authority and contents of the Creed. If in all cases the pupils are required to look up these references and report on them in connexion with class-room instruction, their hold on the fundamentals of belief is made more secure, initiative is developed and instruction is made much more thorough.

Father Borgmann has in mind in his plan instruction in the Liturgy, in the use of the Bible and full information concerning Catholic doctrine. The work is adapted to pupils of the 7th and 8th grades and the Junior High

School. The term *Libica* is compounded from the first letters of the words Liturgy, Bible, Catechism. Pastors and Catholic teachers may be urged to look into the plan sympathetically. Its merit from many standpoints ought to commend it universally. The REVIEW gladly publishes elsewhere in this issue a word of high commendation from Dr. John M. Cooper of the Catholic University whose work in promoting the effective teaching of religion is widely recognized.

Pastors who are conscious of their duty in encouraging vocations welcome treatises which offer stimulating interpretations of vocation to the Christian life. Father F. J. Remler, C.M., offers assistance of this kind in a pamphlet of 160 pages. (*Conversations on Vocations,* Vincentian Press, St. Louis.) In a series of eight conversations the author takes occasion to discuss with thoroughness the inquiries of well-disposed young persons who seriously seek Divine guidance in the choice of a state of life. The little volume should be placed in our school libraries where attention might be called to it particularly in relation to instructions on vocation.

The constant effort in Catholic teaching to insist upon the supernatural quality of charity is well-warranted on account of the constant drift of life toward a natural basis. When our Divine Lord said, "A new Commandment I give unto you, that you love one another as I have loved you", He laid down the fundamental basis of supernatural life. He indicated that the law of supernatural love is primary in the divine life. The doctrine and the commandment given were new and inspiring. Both were taken up by the Apostles and incorporated in the Christian tradition. They have remained throughout the Christian centuries as the high ideal of the followers of Christ. Dr. Engelbert Krebs, Professor of Theology at the University of Freiburg, undertakes in *A Little Book on Christian Charity* (translated by Isabel Garahan, B.A., B. Herder, St. Louis) to explain the nature and appeal of charity as set forth in Holy Scripture and Theology and as nourished by the Sacraments and the Holy Sacrifice of the Mass and as expressed in devotion to the Sacred Heart of Jesus. The author has done his work in a masterly way and with a feeling of real dignity and piety.

An attractive edition of the small Ritual prepared by the Rev. P. Aurelius Bruegge, O.F.M., has just been brought out by the Herder Book Co. of St. Louis. (*Manuale Rituum pro Sacerdotibus Americae Septentrionalis.*) It is well bound and of a size that permits it to be carried conveniently in one's pocket. Translations of the Latin text for Baptism and Marriage are given in both English and German.

The Franciscan Friary, San Francisco, has just republished as a small volume a paper on St. Francis read by Father Antony Linneweber, O.F.M., at the ninth annual meeting of the Franciscan Educational Conference held in July, 1927. (*The Man Who Was Nobody.*) We cannot but welcome everything which serves to interpret the extraordinary charm of this amazing saint, a saint who makes universal appeal in spite of all differences of belief, race and time. The present volume is a companion of another in which the same author reprinted his paper on St. Francis at the 1926 convention under the title *The Man Who Saw God,* which was noted in the September issue of the REVIEW.

The Macmillan Company of New York has brought out the second volume of the *Maryknoll Mission Letters,* a number of which have appeared in the ECCLESIASTICAL REVIEW. The first volume of this series was described in our February, 1924 issue. There are 402 pages in the present volume, with a number of attractive illustrations. A personal note is given to the work through the inclusion of brief and at times picturesque reports of an informal nature from the missionary priests, sisters and brothers in the mission field. The reader gets the impression of a series of vivid pictures which have an attraction quite unlike any that a systematic treatise could muster. Without realizing it the reader gains an impressive view of the pitiable condition of the natives, the hero-

ism of the missionaries, the ravages of disease and the Macedonian cry which calls us to the duties of understanding, sympathy and help. One notes, too, a tone of cheerfulness and humor, notwithstanding complete absorption in the work at hand.

While the missioners undertake to discourage superstitious practices among the natives, Chinese returning from the United States bring back to their country information concerning our own superstitions as represented by the number thirteen, Friday, black cats, and brooms. A native is quoted as having remarked that Hallow E'en is like a Chinese festival. "What are the fiery pumpkins and the noise, etc., if not to frighten away the devils?" We gain an interesting glimpse of banditry among the Chinese. It is described not as a profession or as the avocation of the hardened thief, but rather as an attempt to get a living "by foul means when fair ones fail, in a country unpoliced, among a peaceful people inviting plunder by their unpreparedness and unaggressiveness, with little or no risk to the bandit and with merely pagan moral maxims to guide the conscience." The farmers are bandits merely because they cannot be farmers. "When the war lords of the province stop fighting and allow the villagers leisure to sow grain and permit a market for their crops, banditry ceases automatically and the erstwhile robber spends his energy in uprooting weeds." *Maryknoll Mission Letters* is a welcome contribution to our growing missionary literature.

Father Reuter has issued his fourth volume of sermons for children (*Bible Story Sermonettes for the Children's Mass;* published by Joseph Wagner, New York). Each covers from one to four pages, contains a story or two, and points a practical moral. Occasionally big words creep in, but the style is usually suited to quite small children.

In *Meditations for the Laity* (For every day in the year. By the Rev. Albert Rung. B. Herder Book Co., St. Louis, Mo. 1927) the author covers practically the whole range of spiritual life. None of the meditations is over two and one-half pages in length. This feature of the work gives it an attraction which should win many readers. The spiritual task assigned to any one day comes within the easiest possible reach of everyone. A pastor might well recommnd the volume for its direct spiritual value in the everyday life of the laity. An index of six pages in double columns permits one to suit meditation to feeling or mood at any time. There is no particular relation between the time of the year and the topic. The tone that prevails throughout the work is one of encouragement and kindly understanding. (B. Herder Book Co., St. Louis, Mo.)

The Anchorite in the Tabernacle, by the Rev. F. X. Esser, S.J. (Adapted from the German by Kathleen Jackson. B. Herder Book Co., St. Louis, Mo. 1927. Pp. 192) contains a series of interpretations on the appeal of the Blessed Sacrament to the Christian soul. Those whose piety leads them to find strength and joy in the Real Presence will find this little volume a source of spiritual refreshment. The use of it in connexion with visits to the Blessed Sacrament would give to this tradition of Catholic piety new force.

Father Garesché reprints in *The Sacred Heart and the Catholic Home* many papers which his tireless pen has contributed to the pages of the *Messenger of the Sacred Heart*. In drawing attention to the spiritual quality of family life and to the place of the spirit of Christ in all of its relations, the author reasserts that Christian ideal that is so much endangered by the drift of modern life. He has prepared the volume in such a way as to serve in the devotion of the Holy Hour. (B. Herder Book Co., St. Louis, Mo.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

GUIDE PRATIQUE DE LA PROCÉDURE MATRIMONIALE EN DROIT CANONIQUE. Par Chanoine Henri Lanier, Docteur en Droit Canonique, Vice-Official de Paris. Pierre Téqui, Paris—VI^e. 1927. Pp. xv—83. Prix, 9 *fr.* 50 *franco.*

TABERNACLE TALKS. By Fr. Vincent Ferrer Kienberger, O.P. Richard A. Mayer and Associates, Chicago. 1928. Pp. 121. Price: paper, $0.75; cloth $2.00.

AT MASS. A Brief Explanation of the Holy Sacrifice for the Laity. First edition. Compiled by Father Kienberger, O.P., author of *Benediction from Solitude.* Richard A. Mayer and Associates, 525 South Dearborn St., Chicago. Pp. 79. Price: paper, $0.15; cloth, $0.50.

THE STORY OF ST. COLUMBA (COLUMCILLE). In the form of a dialogue between St. Adamnan, Abbot of Iona (A. T. 679-704), and his alumnus Aldfrith. By "Iona". M. H. Gill & Son, Ltd., Dublin. 1927. Pp. xi—72. Price, 2/6 *net.*

THE GREAT MAGDALENS. By the Rev. Hugh Francis Blunt, LL.D. Macmillan Co., New York. 1928. Pp. xi—335. Price, $2.25.

VERS LA BEAUTÉ. Aux Jeunes Impulsions et Directions. Par Mgr. Chabot, Prélat de la Maison Pontificale, Chanoine, Supérieur de l'Externat Notre-Dame, à Luçon (Vendée). Gabriel Beauchesne, Paris. 1927. Pp. 175.

"VERITAS." La Vie chrétienne raisonnée et méditée. Par le R. P. Régis G. Gerest, O.P., prédicateur général, provincial des Dominicains, à Lyon. II: En Communion avec le Christ Jésus. P. Lethielleux, Paris-VI^e. 1927. Pp. xix—587. Prix, 22 *fr.* 85 *franco.*

LITURGICAL.

HOLY WEEK. The Complete Offices of Holy Week in Latin and English. A New Explanatory Edition. By the Right Rev. Abbot Cabrol, O.S.B. P. J. Kenedy & Sons, New York. 1927. Pp. 363. Price, $0.75 *postpaid.*

CATECHISM OF GREGORIAN CHANT. By the Very Rev. Gregory Hügle, O.S.B., Conception Abbey, Mo. (*Fischer Edition,* No. 5945.) J. Fischer & Brother, New York and Birmingham, England. 1928. Pp. 115. Price in United States, $0.50.

LE NOMBRE MUSICAL GRÉGORIEN in Rythmique Grégorienne—Théorie et Pratique. Par le R. P. Dom André Mocquereau, Moine de Solesmes. Tome II. Desclée & Cie, Paris, Tournai et Rome. 1927. Pp. xxvii—855.

MISSA LAUDIS. By Martin G. Dumler. Opus 19. (*Fischer Edition,* No. 5924. Seventeenth Series of Masses.) J. Fischer & Brother, New York. 1928. Pp. 29. Price in United States: T.T.B.B. with Organ or Orchestra, $0.80; Voice parts, $1.20.

MISSA GAUDENS. By Martin G. Dumler. Opus 22. (*Fischer Edition,* No. 5879. Seventeenth Series of Masses.) J. Fischer & Brother, New York. 1928. Pp. 36. Price in United States: S.T.B. with Organ, $0.80.

PEREGRINUS GASOLINUS. Wandering Notes on the Liturgy. By the Rev. Michael Andrew Chapman, author of *The Mass of the Cross, The Faith of the Gospel, The Epistle of Christ, The Savior's Fountains,* etc. Frederick Pustet Co., Inc., New York and Cincinnati. 1928. Pp. viii—235. Price, $2.00 *net.*

PHILOSOPHICAL.

SHIBBOLETHS. Tests in Teaching-Efficiency. By Sister Marie Paula, Ph.D., Associate Professor of English, College of Mt. St. Vincent, New York. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 160. Price, $1.85 *postpaid.*

L'ÉTERNEL FÉMININ. Notes Brèves sur le Féminisme. Par J.-L. Gaston Pastre. 2e édition. Pierre Téqui, Paris—6e. 1927. Pp. 156. Prix, 7 *fr.* 50 *franco.*

HISTORICAL.

MARIE-EDMÉE PAU. Par Élie Maire, Aumonier au Collège Stanislas. (*Femmes de France*—23.) P. Lethielleux, Paris-VIe. 1926. Pp. 141. Prix, 3 *fr.* 45 *franco.*

THE JESUITS IN MODERN TIMES. By John La Farge, S.J. America Press, New York. 1928. Pp. 146.

THE SEE OF PETER. By James T. Shotwell, Ph.D., LL.D., Professor of History in Columbia University, and Louise Ropes Loomis, Ph.D., Professor of History in Wells College. (*Records of Civilization.* Sources and Studies.) Columbia University Press, New York. 1927. Pp. xxvi—737. Price, $10.00.

HÉLÈNE DE JAURIAS, SŒUR DE CHARITÉ. L'Héroïne du Pé-Tang. Par Henri Mazeau. Avec une lettre-préface de l'Amiral de Cuverville, ancien Chef d'État-Major général de la Marine, Sénateur du Finistere. Ouvrage couronné par l'Académie Française. Pierre Téqui, Paris—VIe. 1928. Pp. xvi—307. Prix, 12 *fr.* 50 *franco.*

GUÉRISONS DE LOURDES EN 1926. Par Dr Auguste Vallet, Président du Bureau des Constatations Médicales. Préface du Chanoine E. Duplessy, du Chapitre de Notre-Dame de Paris. Deuxièmé édition. Pierre Téqui, Paris—VIe. 1927. Pp. xvi—159. Prix, 6 *fr.* 50 *franco.*

MISCELLANEOUS.

TED BASCOMB IN THE COW COUNTRY. By the Rev. H. J. Heagney. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 172. Price, $1.25 *net.*

THAT SECOND YEAR (AT HOLY CROSS). By Irving T. McDonald. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 192. Price, $1.60 *postpaid.*

RUTH AND ROBERT. By Hélène R. G. Bosch. Illustrated by Shirley Kite. Macmillan Co., New York. 1928. Pp. 58.

HOME. A Bird Fantasy. A One-Act Cantata with Old Celtic Folkmusic. Harmonized by F. C. Bornschein. Lyrics and Play by Francis P. Donnelly. (*Fischer Edition Operettas,* No. 5960.) J. Fischer & Brother, New York and Birmingham, England. 1927. Pp. xi—19. Price in United States, $1.00.

Very Rev. Msgr. Cornelius F. Crowley, V. F.

IT was the year of the Eucharistic Congress and the Church to be decorated was that of the Blessed Sacrament. These two factors to a great extent determined this unusual decorative scheme for the Church of the Blessed Sacrament, New Rochelle.

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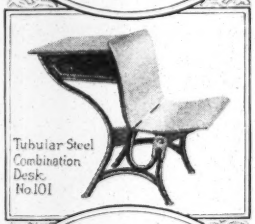
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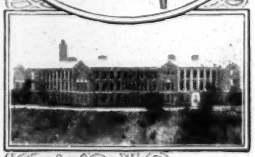

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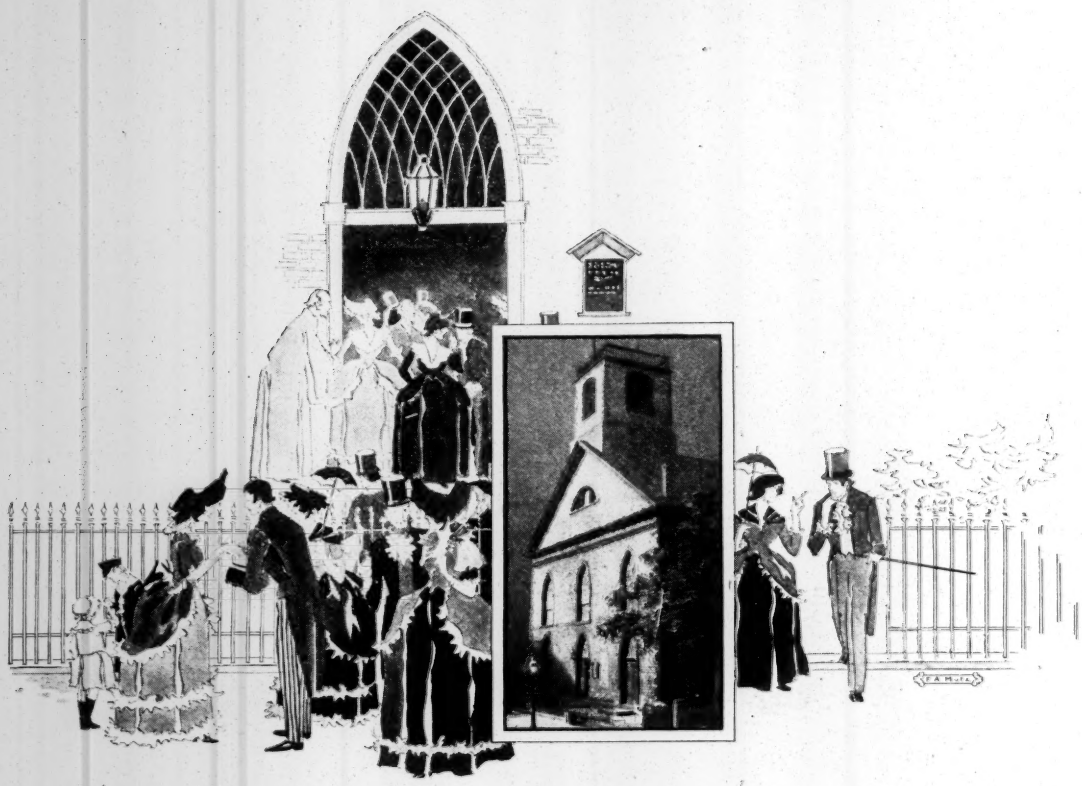

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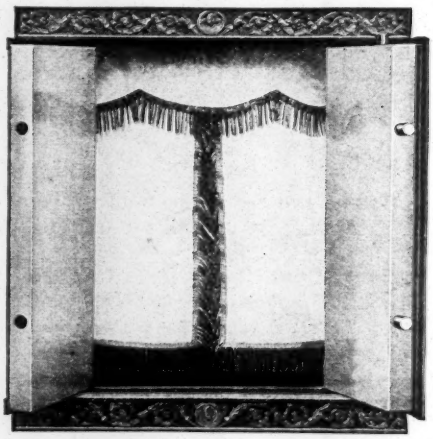

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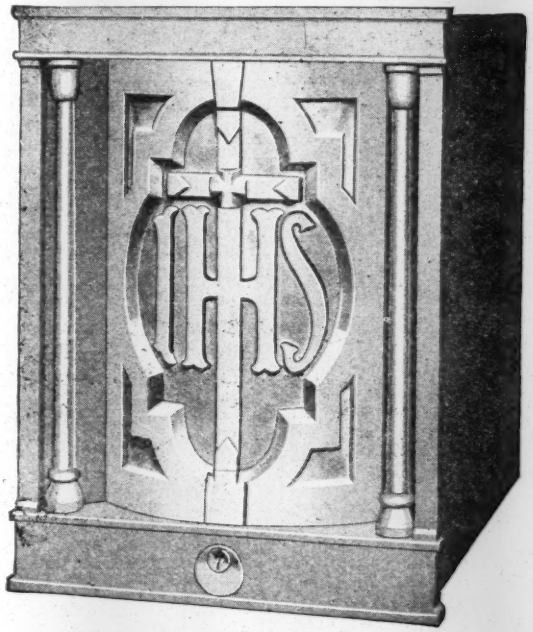

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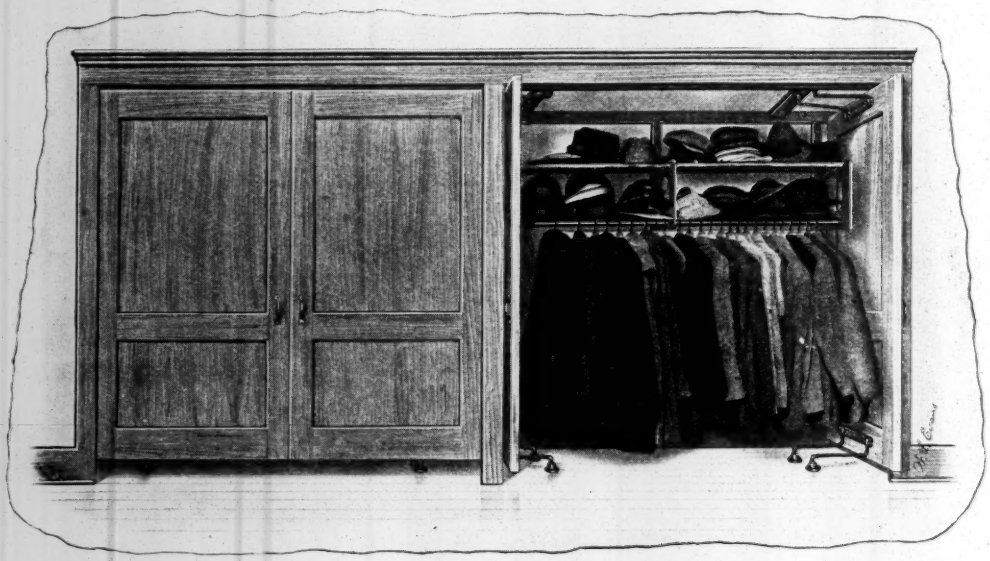

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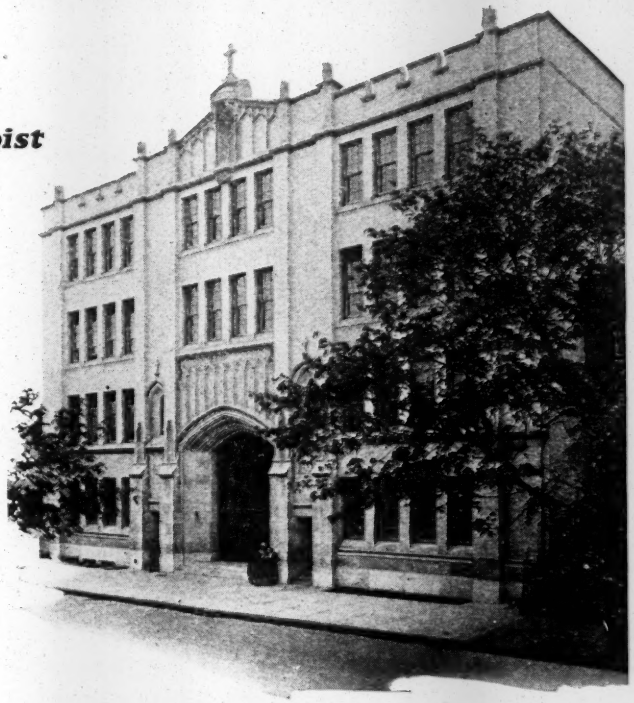

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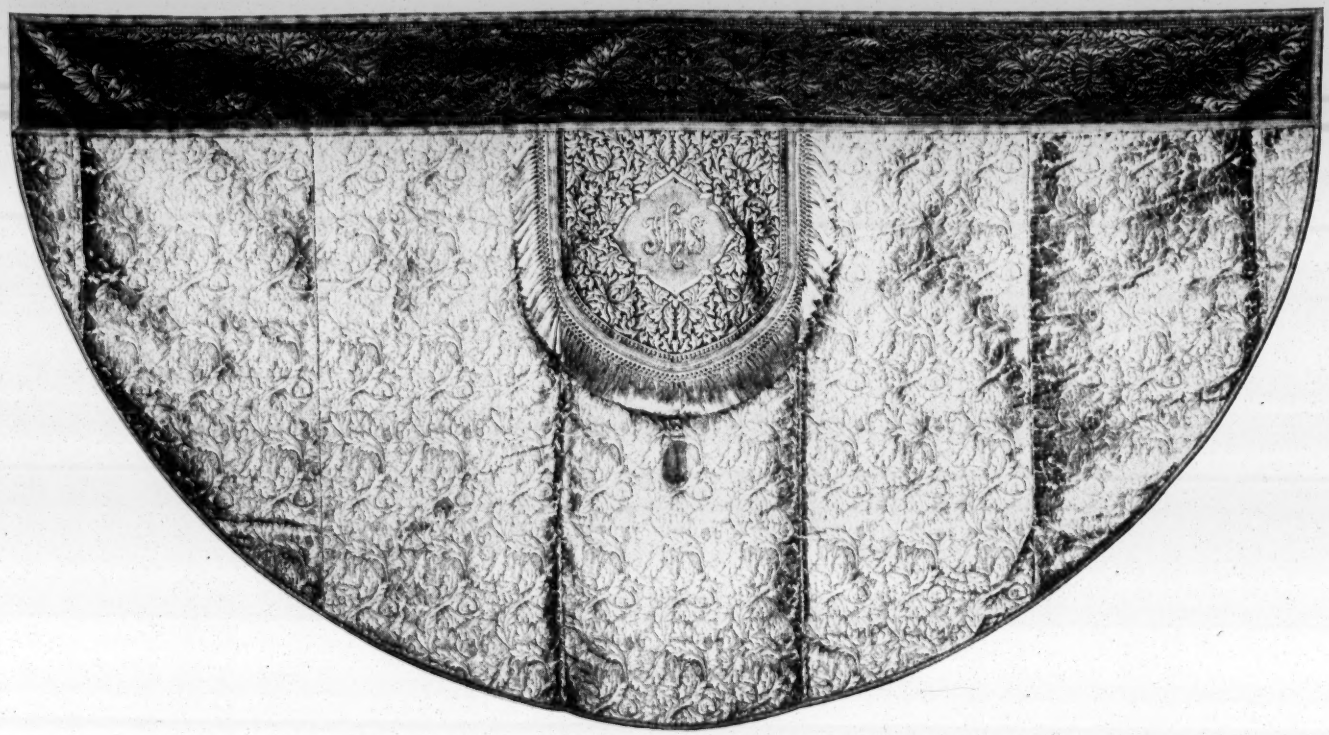

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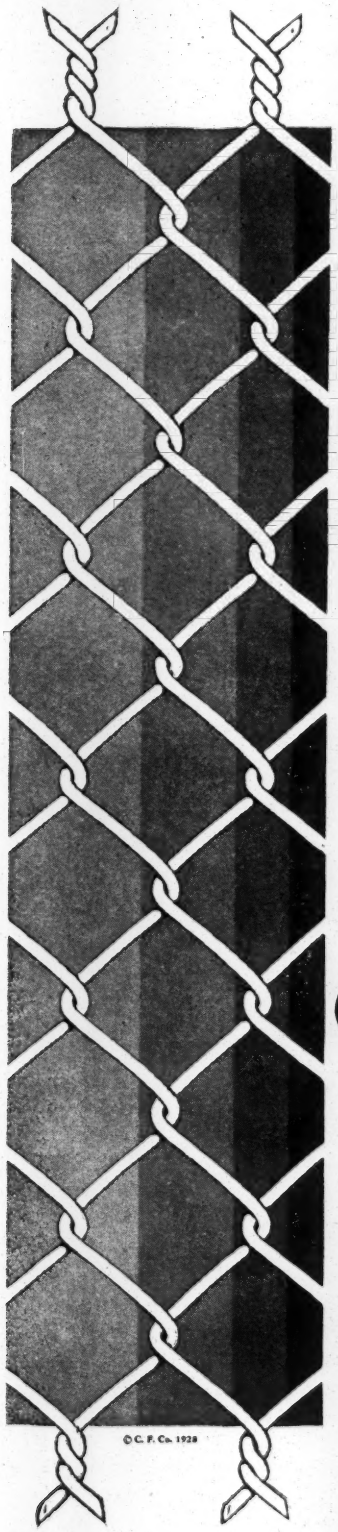

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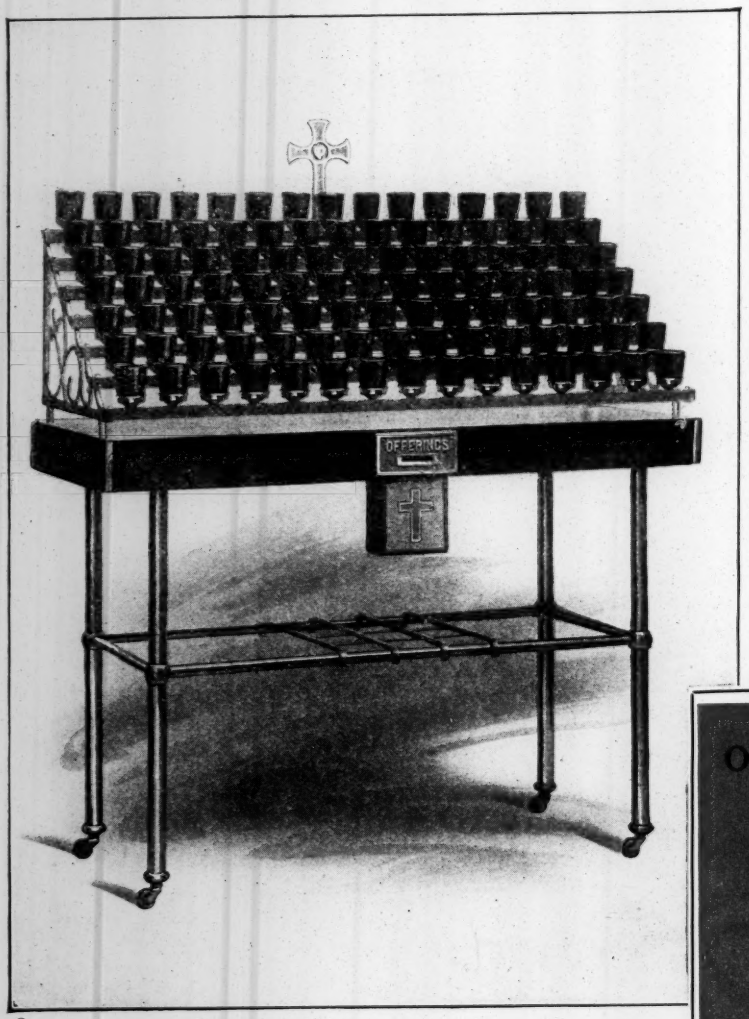

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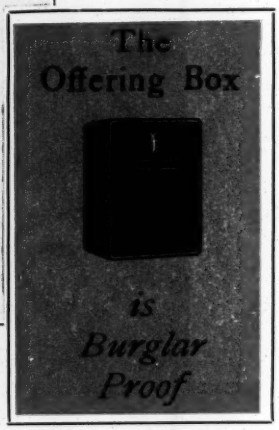

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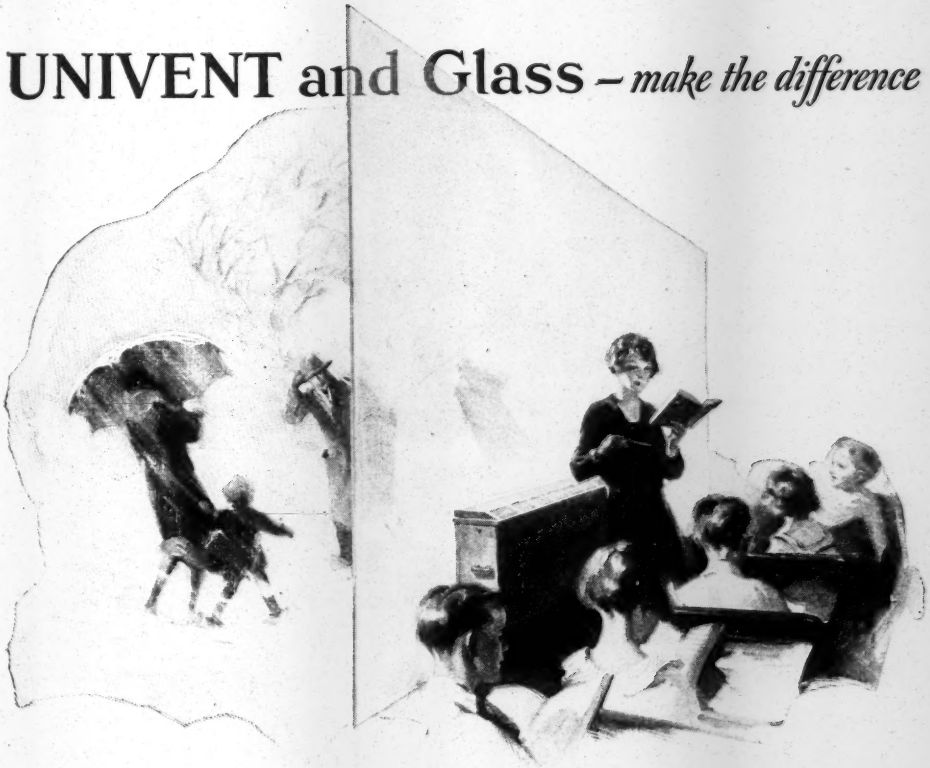

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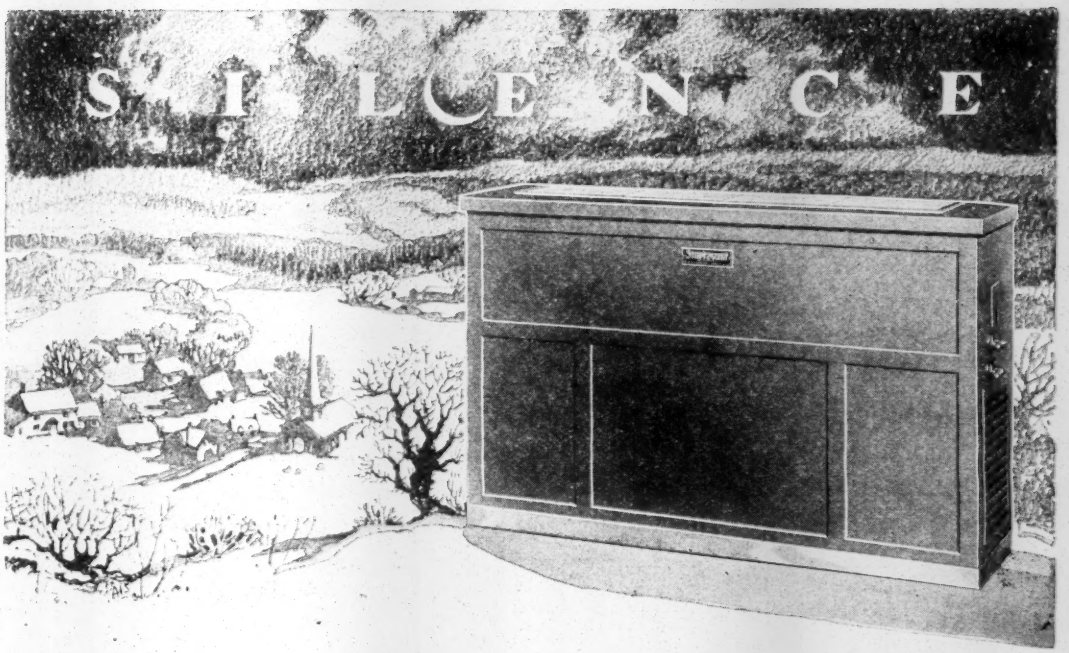

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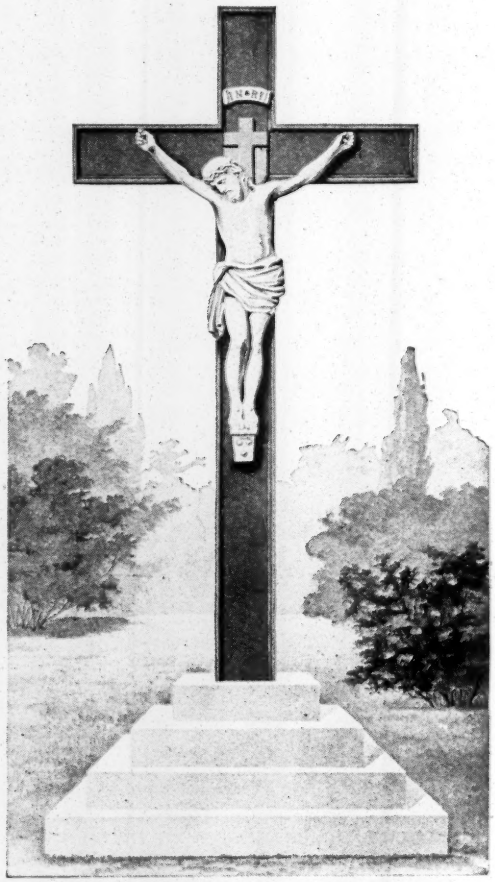

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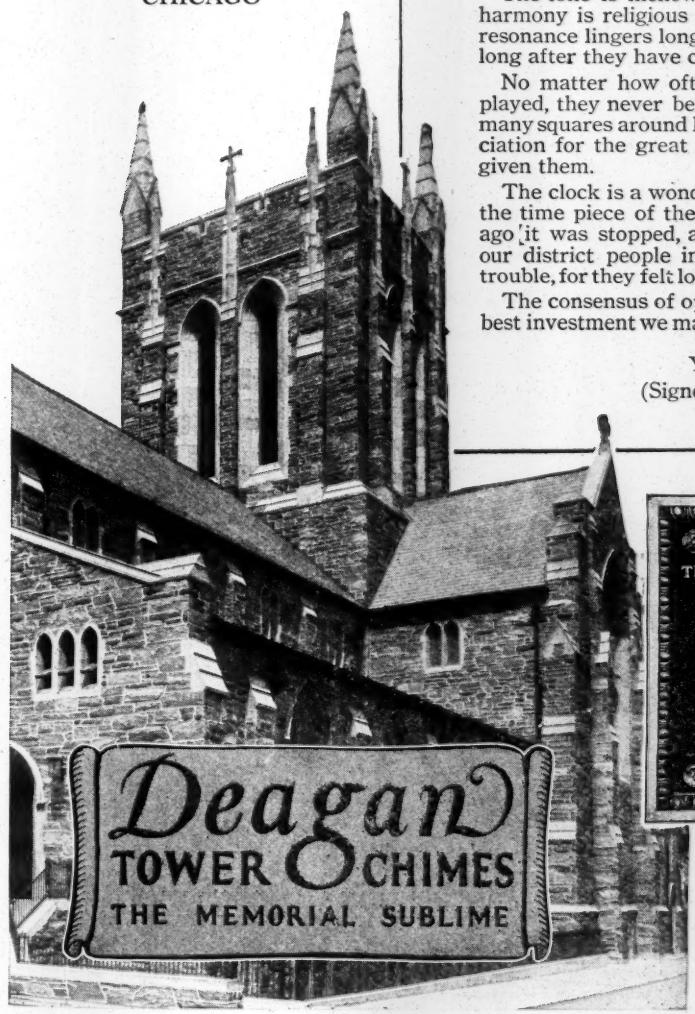

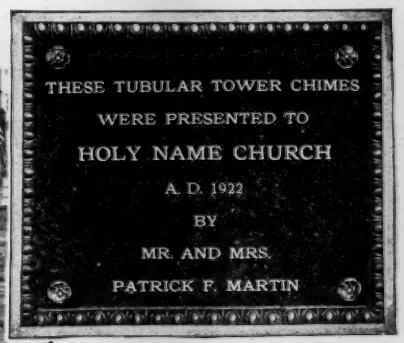

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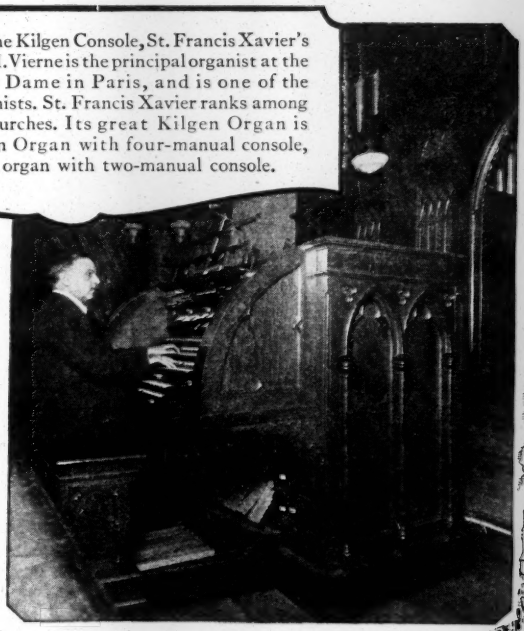

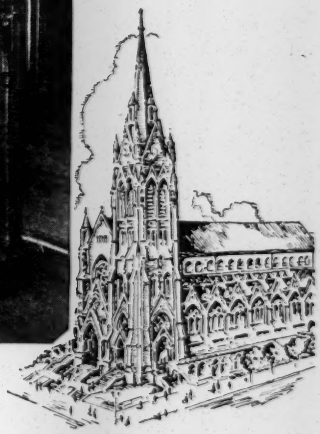

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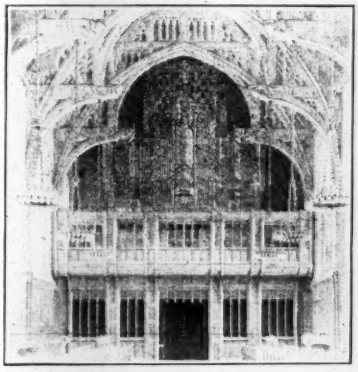

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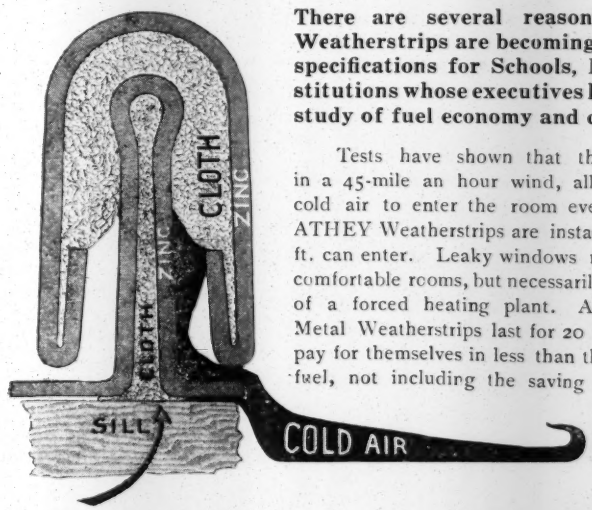

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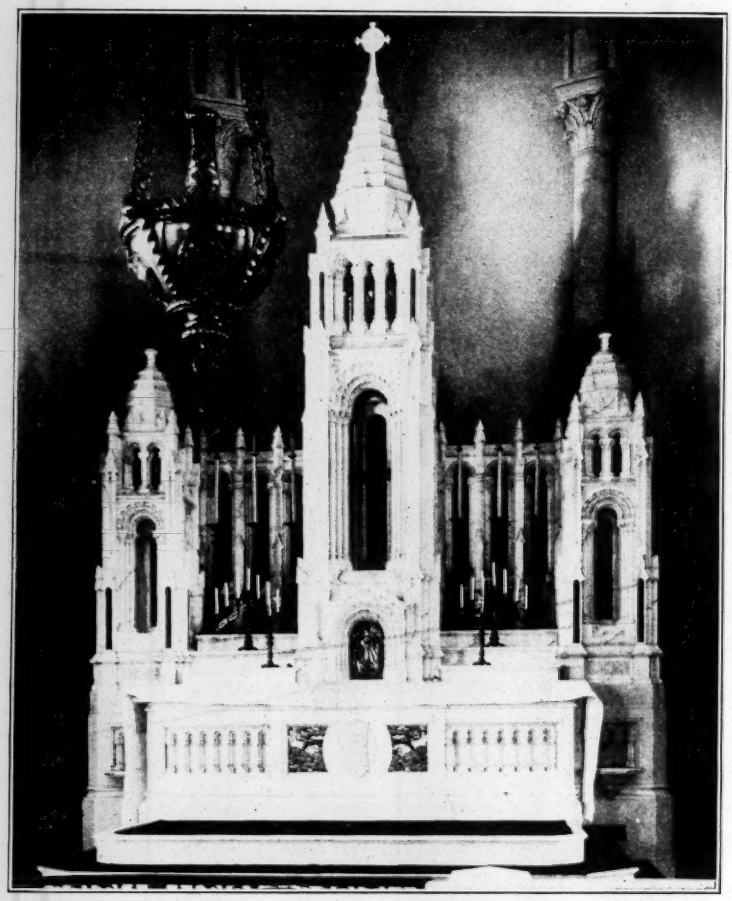

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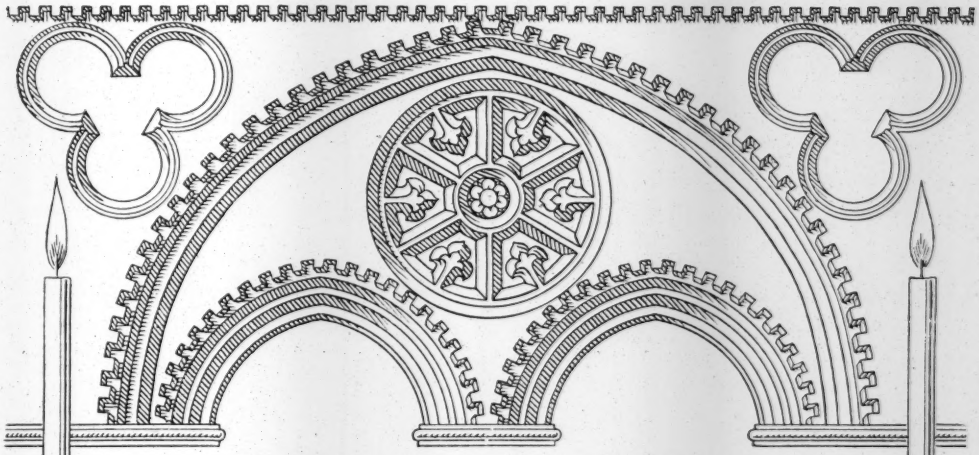

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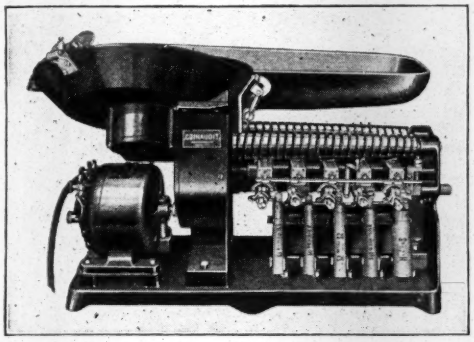

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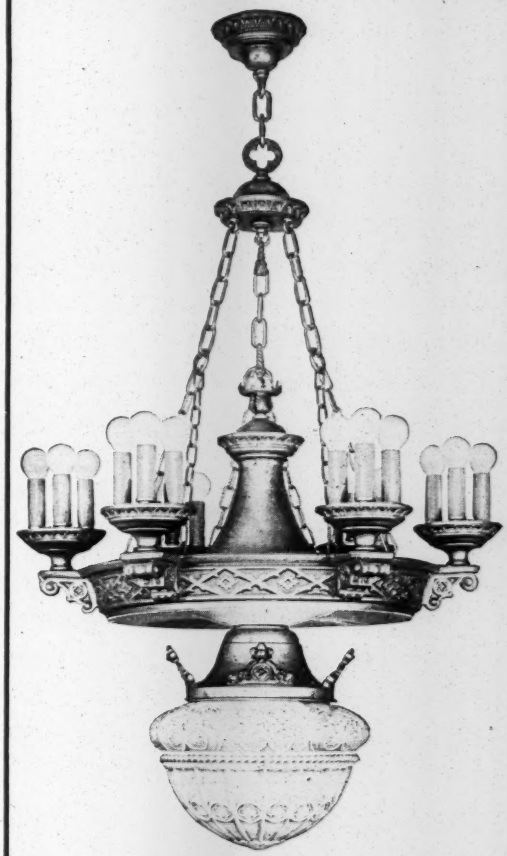

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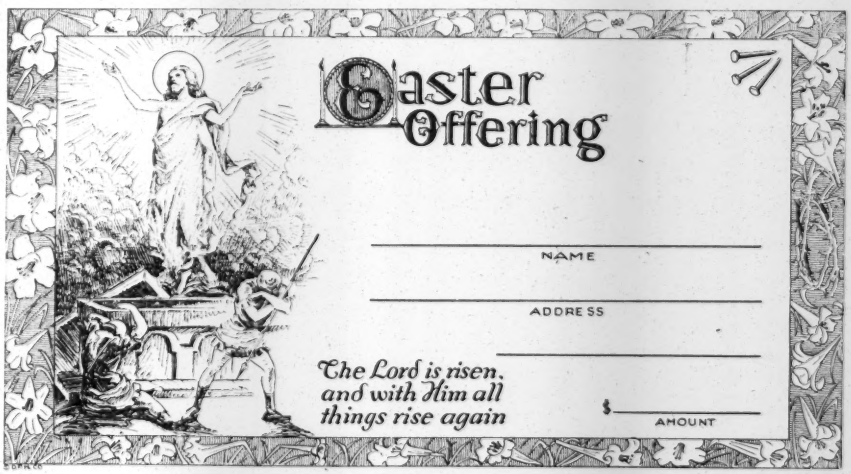

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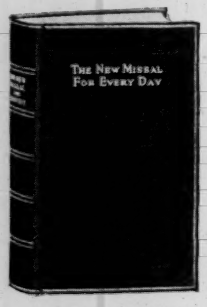

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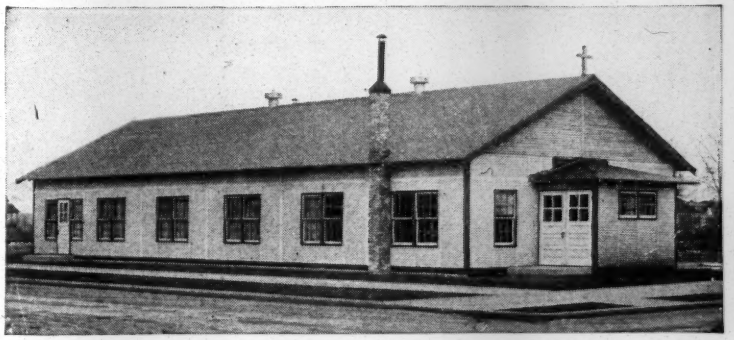

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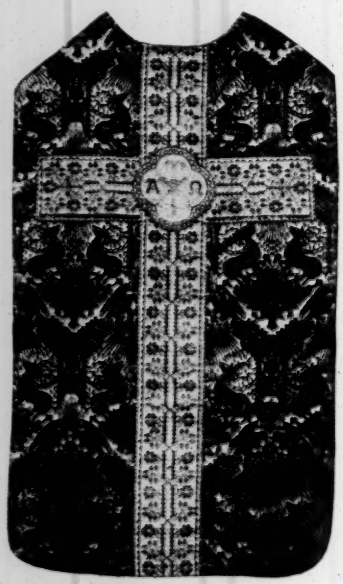

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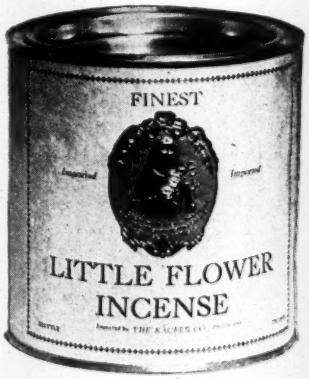

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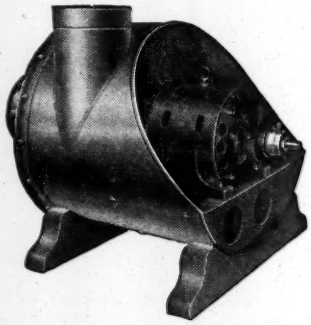

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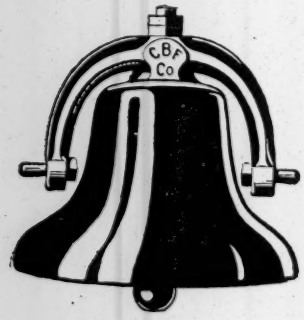

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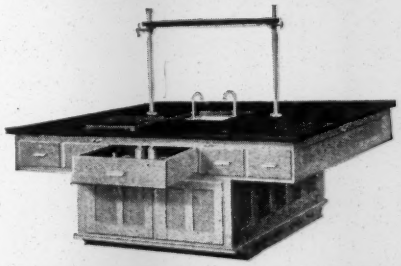

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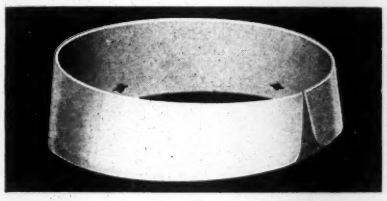

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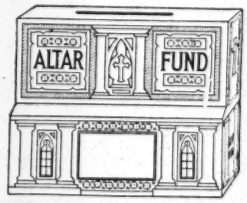

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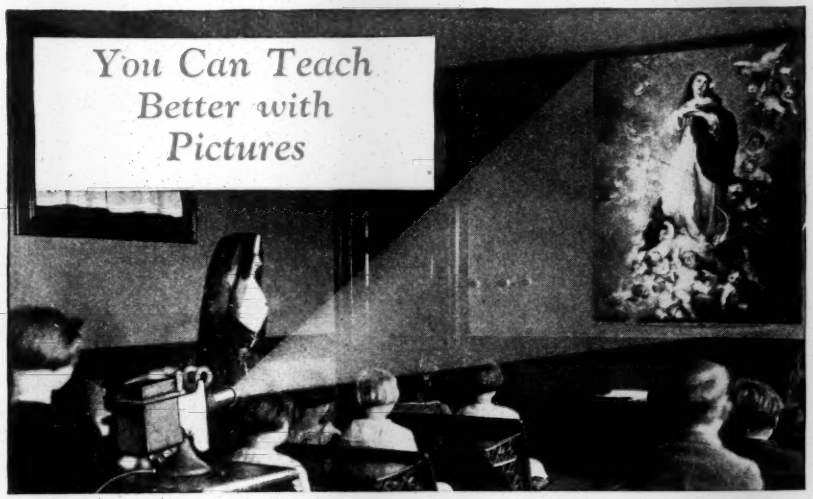

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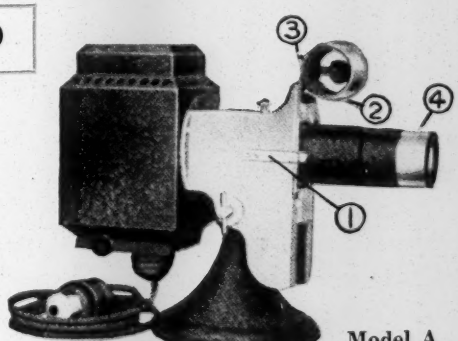

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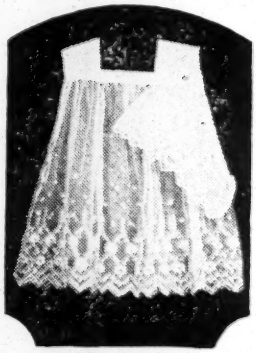

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